

FOUR SERMONS,

PREACHED IN LONDON,

AT

Baran & H. Rogers.

The Thirteenth General Meeting

OF

London

THE MISSIONARY SOCIETY,

MAY 13, 14, 15, 1807,

BY

THE REV. SAMUEL NEWTON, WITHAM;

REV. ROBERT JACK, MANCHESTER;

REV. JOHN GRIFFIN, PORTSEA;

REV. HENRY DRAPER, D. D. LONDON.

ALSO

THE REPORT OF THE DIRECTORS,

AND

A LIST OF SUBSCRIBERS.

PUBLISHED FOR THE BENEFIT OF THE SOCIETY.

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out of my Personal Estate, to the Intent, that they, or either
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the Treasurer for the Time being, of a Voluntary Society,
commonly called or known by the Name of THE MISSIONARY
SOCIETY, which was instituted in the Year 1795, which said
Sum of I desire may be applied towards carrying on the
benevolent Designs of the said Society.*

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Vol. 2

REPORT
OF THE
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OF
THE MISSIONARY SOCIETY.

1807.

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REPORT OF THE DIRECTORS
TO
THE THIRTEENTH GENERAL MEETING
OF
THE MISSIONARY SOCIETY;

May 14, 1807.

THE revelation of the Gospel to mankind, appears to be a blessing intended for universal promulgation. Our glorious Saviour authorized his first disciples, and their successors, to "teach all nations,"—to "preach the Gospel to every creature." At first, this was effected by means both ordinary and extraordinary; the latter have long since been withdrawn; but the duty of promulgating the Gospel remains the same, and is to be effected by the use of those means with which the church of Christ is still favoured. Miraculous interpositions are not to be expected; but we have intercourse with the nations by means of navigation and commerce; we have the Holy Scriptures in our hands, which we can translate into various languages; we have men inspired with the love of God and their fellow-creatures; and we have had, for nearly twelve years, a numerous body of Christians, united in "The Missionary Society," whose sole aim, whose ardent and unremitted endeavour it has been, to convey to distant nations the pure Gospel of Jesus Christ. To find out messengers duly qualified to evangelize the heathen; to direct their attention to the most promising places; to convey them to their appointed stations; to facilitate their introduction to the people; and to support them, until Providence may furnish them with needful supplies

plies where they labour, are the grand and important objects to which this Society have constantly directed their attention.

In the execution of their plans, the Society have annually honoured some of their brethren with their confidence; whose duty it is, at the close of their labours, to render to their constituents a full and faithful report of their proceedings. Rejoicing in the return of this season, which renews their delightful intercourse with their Christian brethren, and which tends mutually to reanimate the flame of holy zeal, the Directors for the past year now proceed to detail the result of their consultations, the substance of their correspondence with the Missionaries abroad, and the present condition of each of the stations which they occupy.

It is natural, as it has been customary, to begin with

OTAHEITE.

THE state of the Mission at Otaheite appears, from the last account received from the labourers there, dated July 29, 1805, to be much the same as was formerly reported. Unfortunately, the Missionaries had not been able to receive letters or supplies from England; in consequence of which, they felt disappointed and discouraged; but we trust that, long ere this, that difficulty has been removed. It has been for a considerable time in the contemplation of the Directors, to procure a small vessel at Port Jackson, for the purpose of transmitting from thence the articles sent out for the Missionaries, and which, for want of suitable means of conveyance, had long been detained there. Instructions to that effect were sent to New South Wales; and we are happy to learn, by a letter from the Rev. Mr. Marsden, our faithful friend, and the chaplain of the Colony, dated Aug. 26, 1806, that he had at length succeeded in obtaining a vessel for this purpose, and that the goods were shipping for
Otaheite

Otaheite on the very day he wrote. We sincerely hope, therefore, that the wants of the brethren on the island are now amply supplied ; and that they will receive from our communications the most satisfactory proofs of our regard to their comfort and success*.

In the letter from the Missionaries, just mentioned, they observe that the political state of the island remained the same as before. Otoo maintained his authority, unmolested, ever since the death of his father Pomarre, and continued to afford the brethren his favour and protection. He had also discovered a partiality for the English language, which he took some pains to acquire ; and had made such a proficiency in writing, that he sent a short but friendly letter to the Directors, written by his own hand. It deserves notice also, that when Mr. Jefferson, one of the Missionaries, expressed a desire to retire from the island on account of his health, and was expected to leave it, Otoo and his family discovered much concern, and earnestly requested that more Missionaries, men, women, and children, might be sent from England to settle in their country.

The general Journal of the brethren, which the Directors have received, commencing Dec. 12, 1804, and concluding July 30, 1805, together with separate Journals of tours made by the brethren Bicknell and Henry, Elder and Wilson, to preach the Gospel in various parts of the island, evinces, in the most satisfactory manner, the faithfulness and assiduity of the Missionaries, labouring amidst the most discouraging circumstances ; and persevering to preach the Gospel of Christ, in the spirit of the ancient prophets, " whether men would hear or forbear." Referring to their journal, Mr. Eyre, in the name of his brethren, observes, " We are sorry " to say that you will meet with nothing in it respecting the

* This will fully refute the assertion of some writers, particularly of a respectable gentleman in Scotland, in his Prize Essay, who says that this Mission has not only failed in its object, but that " it has been abandoned by its projectors."

“ grand object of our Mission more encouraging than what
 “ we have hitherto been able to communicate. Instructions
 “ continue to be given to the inhabitants of the island in the
 “ things of God, but, apparently, none are savingly profited
 “ by them; so that, as we at first found them, they seem to
 “ remain—gross idolaters—enemies to God by wicked works
 “ —without God, without Christ, and without hope: *yet it*
 “ *must be confessed, that very many of them have obtained a*
 “ *very considerable, though, as yet, unsanctified, knowledge of*
 “ *the doctrines of Christianity.*”

From this observation, connected with that which our judicious friend Mr. Marsden made, when he conversed with some of the natives who occasionally visited New South Wales, and which was mentioned in the last annual Report, we cannot but think a pleasing ray of light penetrates the gloom which has long covered Otaheite. We cannot but hope that when a number of poor heathens, born and educated in total ignorance of God, and of his Son Jesus Christ our Saviour, “ obtain a considerable knowledge of the doctrines of Christianity,” the seed of life may be considered as already sown, and a just expectation indulged, that the harvest will one day bless the eyes of the labourers and of the Society.

Mr. Marsden’s observation derives additional confirmation from another circumstance. In the course of the last year, two young men, one a native of Owhyhee, and the other a native of Otaheite, were brought to England by the captain of a ship, for the purpose of assisting to navigate it, but who were, soon after their arrival, totally deserted by the captain and owners of the vessel. By the humane interference of Sir Joseph Banks, they were rescued from destruction, and recommended to the care of the Directors, who instantly took them under their protection. By such conversation as various persons were enabled to hold with them, it was plainly perceived that the native of Otaheite, who well knew the Missionaries there, and had worked for them as a
 2 labourer,

labourer, had received some knowledge of the great subjects of revelation, and expressed, in a forcible manner, what we doubt not is the common sentiment of the inhabitants—"that they were very good men—men of God." The Directors finding that the climate of this country disagreed with them, and that their continuance here would probably be fatal to them, applied to Government for a free passage for them to New South Wales, which was immediately granted, and with those polite marks of attention and respect to the Society, which have ever distinguished their conduct, when the Directors have had occasion to solicit their favours.

P. S. A letter is just received from his Excellency Governor King, to Dr. Haweis, dated *Sydney*, Nov. 8, 1806, including a communication from the Missionaries to him, dated March 8, 1806, at which time they were in health and safety: "the king's treatment of us," they say, "is civil and kind; and though there is no present appearance of his, or his subjects, embracing Christianity, yet we are permitted, without restraint, to endeavour to plant the Gospel among them."

His Excellency, anxious to communicate this information, was pleased to forward it by the *Alexander*, Capt. Brooks, expecting it would reach England sooner than the *Buffalo*, in which he and the Rev. Mr. Marsden are returning to Europe. His Excellency also kindly adds, that he had put his successor, Governor Bligh, in possession of every circumstance and document relating to the Mission at Otaheite, and had no doubt of his paying every attention to it which the object might require.

The Rev. Mr. Marsden, in a letter dated Nov. 8, 1806, says, "I hope the sloop I sent about ten weeks ago has reached Otaheite before this, and supplied their wants."

"I have fixed Mr. Warner, for the present, at the Hawksbury Settlement, where he may be useful to the settlers. I have requested the governor to allow him a servant, &c. and have left directions for him to proceed to Otaheite by the first opportunity, after the return of the sloop, provided the Missionaries intend to continue there. I have written to them, requesting them to continue there, if they can with safety, till my return, hoping that the Directors may be able to adopt a plan for regular communication with them."

AFRICA.

AFRICA.

It was suggested in the last Report, that the colony of the Cape of Good Hope having reverted into the possession of the British Government, a more direct and powerful sanction would be given to the exertions of our Missionaries among the African heathen; and that our intercourse with them would be facilitated. The hopes of the Directors have been fully realized; and the information from the several Missionary stations in that country has been very ample and satisfactory.

It will be recollected, that just before the recapture of the Cape by our brave countrymen, the opposition of many ill-disposed persons to the Missions had risen to a great height; and the brethren Vanderkemp and Read were apprehensive that they should be obliged to relinquish their work, and withdraw from the colony. They had been summoned to the Cape, where they had vindicated their conduct to the satisfaction of the Dutch Governor; yet so malignant were their enemies, that he recommended it to the Missionaries to suspend their return to Bethelsdorp to a more favourable opportunity.

That opportunity was unexpectedly afforded by the capture of Cape Town, which was no sooner effected, than the general, Sir David Baird, sent for Dr. Vanderkemp, whom he received in the most cordial manner, and even consulted him upon the proper treatment of the Hottentot prisoners of war. Shortly after, full permission was granted to resume the care of the congregation at Bethelsdorp, where the Doctor arrived on the 21st of March, 1806. Brother Read, who was desired by Sir David Baird to return by sea,* was preserved

* "On the 8th of February, we went to take leave of his Excellency, when he expressed a wish that I should go by sea, with Captain Cuyler, who was appointed Landrost of Vitenhage, a district to which Bethelsdorp

served from the most imminent danger of being shipwrecked on the coast of Caffraria; but had the happiness of reaching the settlement in safety, and finding it in a flourishing state; the Lord having blessed the labours of the brethren Ullbricht, Tromp, and Erasmus Smith, in their absence; Mrs. Smith also, who formerly lived at Rodezand, and who had devoted herself to the instruction of the heathen, having become a very great blessing to the institution. Brother Read was received by the congregation with universal joy and thankfulness, the poor Hottentots expressing, by their acclamations and caresses, how much they prized the word of life, and the beloved minister of it.*

In addition to the protection and sanction now afforded to this Mission by the English Government, their privileges have been augmented by the spontaneous permission of the Landrost to plough and sow, for the present year, an excellent piece of ground belonging to Government.

Such was the pleasing state of Bethelsdorp, according to the last accounts received; and such was the attachment of our worthy brother Vanderkemp to the people, that when he received a proposal from the Directors to remove from thence, in case his further services in Africa should be prevented by the violence of opposition, and to devote his talents to the establishment of a Mission in China, he replied, "I am

dorp belongs. A sense of obligation would not suffer me to refuse, although it was hard to be separated from my wife, (whose circumstances would not allow her to accompany me,) and my dear brethren, &c.'

Letter from Mr. Read, Aug. 2, 1806.

* "We found, to our joy, the work of converting grace going on prosperously; and we admired the success with which that exemplary sister, Smith, had set up a school, in which Hottentot children are instructed to knit stockings, &c. She is universally respected and beloved by all our people. Besides her conversation with the females, who seem to be concerned about their souls, she keeps a weekly meeting with our baptized sisters; and instructs them, by way of catechising, in the practical, as well as doctrinal, truths of the religion of Christ."

Letter from Dr. Vanderkemp, July 10, 1806.

convinced that God has called me to do his work in the place of my present residence, and that it is my duty to continue in that station till it shall please Him to call me out of it as evidently as he called me into it."

The Society will doubtless feel, with the Directors, a warm sense of gratitude to the great Disposer of all events, who was pleased so remarkably to interpose in favour of the African Mission, at a moment when, to all appearance, it was in danger of being totally suppressed, and when the lives of the Missionaries at Bethelsdorp were threatened. Then it was, that the colony, submitting to the British arms, returned to a Government by which the rights of conscience are respected, and the shield of power held over good subjects who are sincerely aiming to promote the welfare of their fellow-creatures. To that mild and gentle Government the Society is indebted for many favours, which they are desirous of acknowledging with gratitude; and above all, they would ascribe to the King of kings, who has all hearts in his hands, every auspicious event, in which the powers of the earth, and the changes of nations, are rendered subservient, to the great design of extending the Redeemer's kingdom.

ZAK RIVER.

COMMUNICATIONS have been received during the past year from Mr. Kicherer, concerning the settlement at Zak River. When upon his journey to it from the Cape, in the month of September, 1805, he was met by Brother Botma, to whom the care of the congregation had been committed when Mr. Kicherer left it to visit Europe; and who informed him that many of the people had been obliged to leave it on account of the excessive drought which had prevailed for a long time; and which rendered the support of their cattle impossible. On the 8th of October, he and his companions reached the settlement, and immediately repaired to their
little

little church, to offer up their devout acknowledgments. In a few days, they had another occasion of thanksgiving, on account of the copious showers which renewed the face of the earth—a blessing which they had not experienced during three preceding years. They sustained, however, a heavy loss, a great number of sheep being stolen by the Boschemen. At the close of the year the settlement consisted but of about one hundred persons; in the school were thirty-one children, and eleven adults.

When Mr. Kicherer was at the Cape, where he married the widow of an officer, he was requested by the Dutch Governor, and afterwards by Sir David Baird, to take upon him the pastoral charge of the church at Graaf Reinet, with which he complied; but without relinquishing the superintendence of that Mission in which his labours had been so eminently successful. Should the people at Zak River be able to support themselves in that barren country, of which some fears are entertained, the Directors hope that the cause will be supported by the instrumentality of Mr. A. Vos, Mrs. Vos, and Mr. Botma; and that Mr. Kicherer will occasionally visit the institution, and render it every service in his power.

THE CORANNAS,

AT THE GREAT ORANGE RIVER.

IN the last Report of the Directors it was noticed that no letter had then been received from the brethren Anderson and Kramer, respecting their Mission among the Corannas on the Orange River; but that, from Doctor Vanderkemp's letter, it was understood that "their labours were blessed in an extraordinary degree." Since that period, however, very full and pleasing information has arrived from Mr. Anderson, who was summoned to the Cape by the late Dutch Government, with the other Missionaries.

It appears from the journal, that these brethren, finding the ill effects of removing from place to place, determined on fixing themselves, with as many of the natives as were disposed to abide with them, in a stated residence. This, with some difficulty, was effected in the year 1804. In the months of March and April the people were severely visited with the small pox; and Mr. Anderson himself was dangerously ill with a bilious fever, without any person at hand to afford him medical assistance. He determined to send some messengers to the brethren who were labouring among the Briquas; some of whom were, at that very instant, on the road to visit him, and were met by the messengers half-way. When they arrived they found him delirious, and in a very dangerous state; but by the blessing of God on the methods used by brother Koster, who is possessed of some medical skill, and the kind attention of the brethren Jansen and Vanderlingen, with their wives, he was speedily restored. Soon after which, the Landrost of Tulbary paid him a visit, and treated him with such respect, that from that time the people behaved far better than before, and the settlement assumed a far more promising aspect. They now proceeded to build a house, forty-six feet by sixteen, and afterwards another. The number of persons collected at this place is 784; and as they are about 31 days' journey from the Cape, though but about five from the Briquas, they would have no means of grace were it not for this station. The brethren began, about September 1803, to form them into a state of order, and to introduce among them the arts of agriculture, in which they succeeded beyond their expectation, but by no means equal to their wishes; for the situation is, on many accounts, unfriendly to such pursuits, as there is but little rain, except thunder showers at the latter end of the summer, which are generally partial. They are obliged therefore to content themselves with the production of a few vegetables and corn for their own use, relying chiefly on their cattle and sheep.

The

The brethren Anderson and Kramer have now been labouring among the poor Africans in that quarter, for about six years; and have practised much self-denial in that course of time. They have apologized to the Directors for not writing more frequently, by saying, that they were not willing, on uncertain grounds, to elevate the hopes of the Society too much; but they now rejoice that they have not waited in vain. They have laboured to correct the immoralities practised among the Corannas, particularly their polygamy, and to introduce among them such regulations as to marriage as are adopted in Christian countries. They have sometimes about 250 persons at a time, to hear the Gospel, in the school-room, which is about a third of their whole number, most of whom attend in rotation; about 84 of those who dwell sufficiently near them receive daily instruction, and are taught to read; but the Missionaries were forbidden by Government to teach them to write, without special orders. It was their intention, as soon as possible, to form those who appear to be truly converted into a church, having reason to hope that more than 30 persons were fit for that purpose.

The general support of the people, it seems, is scanty, their principal dependence being on the chase; but, by the laudable efforts of the Missionaries among them, they will now have an opportunity of further supplies from their gardens, corn fields, and tobacco, which they may cultivate, if they are but industrious, and exchange them among the Briquas and Namacquas for cattle and sheep.

They had been occasionally annoyed by a destructive insect called a Tortoise, whose bite poisons every plant it touches. At one time, a vast body of locusts passed near their settlement about noon, by which the sky was rendered as dark for about an hour as if the sun had been eclipsed, and the noise of their wings resembled that of a mighty wind. They shot, in the course of a single year, fourteen lions, four tigers, and several wolves. For the sake of lessening the expense
of

of the Society, they purchased, when at the Cape, a quantity of beads, to be exchanged for elephants' teeth; but they are aware of the danger of losing sight of their great object by engaging in concerns of a worldly nature, and therefore crave such assistance from the Society as may be necessary. In a word, they appear to be much owned of the Lord in their work; "I do not think," says Mr. Anderson, "I have laboured in vain: many circumstances have occurred to establish my mind that I am in the place where the Lord Jesus would have me to be. I preach the Gospel with more delight and liberty, although in a foreign language, than ever I did in my native tongue, and would not exchange my mission for any in Africa."

NAMACQUAS.

It was last year reported to the Society that the two brethren, Christian and Abraham Albrecht, together with Brother Sydenfaden, who is supported by the Netherland Society, all of whom accompanied Mr. Kicherer and the Hottentots in their return from Holland, had departed from the Cape, in order to introduce the Gospel among the Namacquas, a remote and untutored tribe, situated at about a month's journey from the station at the Great Orange River, occupied by Anderson and Kramer.

These brethren began their journey on the 22d of May, 1805, and suffered much in passing through the barren deserts. They had not only to provide for themselves, but for those who conducted their waggons, eleven persons in the whole, which they found exceedingly difficult, and were at one time ready to faint; when, according to an earnest wish they had expressed to each other, that Cornelius Kok, (a Hottentot who resided in that part of the country,) would come to their assistance, they were almost immediately gratified with the appearance of his son, who assured them that his father

father was coming to help them with two yoke of oxen. This proved a great relief for the present; but in the prosecution of their journey fresh difficulties occurred, every one being ready to perish with hunger and thirst: they met with repeated disappointments when they expected to find water; and were obliged to lodge in places infested with wild beasts, and where the Boschemen had before murdered all the inhabitants.

In these distressing circumstances it was determined that Mr. Christian Albrecht, and some attendants, should proceed to the Great Namacquas, to explore the country, and learn the disposition of the people. This was happily effected; and he returned with the joyful news that he had discovered two fountains, which they called "The Happy Deliverance," and "The Silent Hope." At the latter they shortly arrived, rejoicing in the merciful preservation they had experienced, and still more in the apparent readiness of the poor pagans to receive the Gospel message. At the close of the year 1805, their work commenced in this place. They found, however, that their settlement would be more conveniently formed at "The Happy Deliverance," which was but a few miles distant from "The Silent Hope."

Having heard that *Chacab*, the chief of a kraal in that neighbourhood, was inclined to receive the word, Brother Sydenfaden was dispatched to the place of his residence, where, under a tree, he preached the Gospel to him and his people. After the service was concluded, the chief expressed his satisfaction with what he had heard, and said—"This word is too great that we should not accept it. All the chiefs of Namacqua-land must come hither to hear; hither must they come, under this tree, to hear: then shall they find that the word of God is great. Harmony must also prevail; all the chiefs must have one heart and mind, and accept this doctrine: then the doctrine must be established in the centre of the country, that every one may have access to it."

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This declaration of a person of influence, filled the heart of the Missionary with joy, which was, however, soon damped by the efforts of one Absalom, who was esteemed as a kind of sorcerer among these benighted people. This wicked man laboured to fill their minds with prejudice, and to dissuade them from paying any attention to the word; and at first so far prevailed, that Brother Sydenfaden thought his life in danger. But when he reproved him before the people, face to face, he was ashamed, trembled, and promised to make no further opposition. The chief, *Chacab*, declared that he was still attached to the Missionary, and said, "I would fain accept the word of God. I shall come myself, and see if the Oorlam Hottentots* accept of it; and if they do, I shall then make it my business that all the chiefs of the whole Namacqua-land shall accept it; for if I only accept it, I shall be murdered by the rest, and it will occasion a war."

This pleasing event, together with the accession of a considerable number of the Hottentots from the surrounding country, determined the brethren to continue at the Happy Deliverance, notwithstanding considerable difficulties with which they had to struggle. It was found necessary to erect a building in which divine service might be held, for in the open air they were exposed to danger from venomous creatures, which abound; one evening, while preaching, a serpent entwined itself about the leg of Christian Albrecht, but, happily, left him without doing any injury. In the beginning of March, 1806, they were making bricks for the intended building. In the month of May last, this Missionary was obliged to visit the Cape to procure necessary provisions, and expected to return to the settlement in June. The brethren were then fully determined on continuing with the people, should they be able to maintain themselves in that

* These are Hottentots who have lived with the peasants among the Christians, and are therefore considered by the Namacquas as better informed, and more civilized than themselves.

spot. They had laid out a garden, but were doubtful of its success; they were apprehensive also that the country would prove too dry and barren for the production of corn, so that they expected to be obliged to live wholly without bread; but they were in hopes that, from their vicinity to two large fountains, and four smaller ones, they should be preserved from the effects of excessive drought, and enabled to maintain their cattle, upon which they must principally depend for subsistence. Under all these discouragements, however, these new Missionaries, who appear to be entirely devoted to the service of Christ, derive comfort from the prospect of usefulness to the poor heathen. They are very thankful to God for his most merciful preservation, when travelling through the desert, and guiding them to a people who seem willing to receive the Gospel. "We have suffered," say they, "very much, during our journey through the barren deserts: but God shews us that he is a hearer of the prayers of his servants. We foresee that we shall be for some time in want and poverty; but if we exert ourselves, and keep up our spirits, we trust the Lord will assist us in procuring necessary food. We have upwards of three hundred of the Oorlam and River Hottentots with us, who have now daily an opportunity of being instructed in the truths of the Gospel. It appears to us that the heathen here have a desire to be acquainted with the Word of Salvation. Though we suffer poverty, and are in want of all earthly comforts which we could have enjoyed in our native country, yet we are satisfied, if we perceive that our feeble endeavours are blessed from on high. We shall always rejoice, if we can be instrumental of the extension of the kingdom of Christ."

NORTH AMERICA.

THE Directors intimated, in their last report, that they had agreed to extend the term of their engagement with Mr. Hillyard,

Hillyard, at Newfoundland, from three, to four years : that period is nearly expired, and his return to his native country may be shortly expected ; yet it is possible that he may be inclined to return to St. John's, and settle as the pastor of the church in that place. It is proper to observe, that Mr. Hillyard has always conducted himself as a pious, faithful, Missionary ; and although he has not had opportunity to establish a Mission among the heathen, he has contributed to the dissemination of Gospel truth in several dark and destitute places in Newfoundland.

Only one letter has been received, during the last year, from Mr. Pidgeon, the Society's Missionary at New Carlisle ; from which it appears that he has visited Cape Breton and Prince Edward Island, as a preacher of the Gospel ; and the Directors have reason to believe that a Divine blessing has attended his faithful ministrations.

Mr. Pidgeon informs the Directors, that Mr. Mitchell, who formerly laboured under the patronage of this Society, continues diligently to preach the word in Nova Scotia ; and with encouraging success.

SOUTH AMERICA.

WHEN the Directors learnt that, in the course of Divine Providence, the populous and important town of Buenos Ayres had become a part of the British Empire, they were desirous of seizing the first opportunity of sending thither the invaluable treasure of the Gospel of Christ ; they saw with what avidity the British merchants extended their commercial concerns to that country, and they felt anxious to communicate, with at least an equal zeal, the superior benefits of a pure religion. Mr. Creighton, one of the Missionary Students, was therefore dispatched in the ship " Spring Grove " to that station. It was not expected that he could immediately discharge all the duties of a Missionary, as the prejudices

dices and interest of the Catholic ecclesiastics might present a powerful obstacle; but it was hoped that while employed in learning the language of the country, he would be acquiring the most useful information of the state of religion, and of the way in which he might best employ himself, and others who might hereafter be sent, among the native heathen; it was also hoped that he might be of essential use to the sick among our British soldiers, and be serviceable in the religious instruction of their children.

The Society need not be informed, that before the fleet of British merchant-men arrived, Buenos Ayres had reverted to its former possessors; and the particular door of usefulness which had been opened, was, for the present, closed. When Mr. Creighton arrived in the Rio de la Plata, and received this afflictive intelligence, he was at a loss how to act; but after due deliberation, he prudently determined to wait there till he should see in what manner depending affairs would terminate. Since that time, Monte Video, another considerable town in the vicinity, has yielded to the British arms; and Mr. Creighton, it is hoped, will now enjoy an opportunity of rendering some useful services to the general cause of religion in that quarter of the New World. It was natural for Mr. Creighton earnestly to wish for the help of a colleague, in his remote and arduous station; but however desirous the Directors were to comply with his wishes, prudence requires them to defer this measure for the present, especially as no student from the Seminary could be conveniently spared.

SEMINARY.

THE Directors report with pleasure the flourishing state of the Seminary at Gosport, conducted by our much-esteemed brother in the most satisfactory manner. A few students have been added during the last year. Mr. Zwaar, a
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pious and promising young man from Germany, who was sent to Madeira for the benefit of his health, has been removed to a better world. Mr. Creighton is gone to South America; and Mr. Gordon and Mr. Lee are gone to Asia. Thirteen students remain in the Seminary. We trust that their number will, ere long, be augmented by many more devoted and zealous young men, for still the harvest is immensely great, and Missionary labourers are deplorably few. May the Lord of the harvest excite, at this our Anniversary, many more pious youths to offer themselves to that service.

ASIA.

THREE years have now elapsed since the Directors had the satisfaction to announce a beginning of Missionary operations towards this most populous and interesting quarter of the world.

The importance of the undertaking had long lain upon their minds, and was felt, in some degree, even at the commencement of this Institution; a memoir on the subject having then been presented, approved, and referred for further consideration. As the Divine Providence, whose aspects and direction, in conjunction with the clear declarations and injunctions of the Written Word, is to be observed and followed in Missionary undertakings, evidently pointed out the vast territories generally known by the name of "INDIA," as peculiarly claiming the compassionate regard of British Christians, it was exceedingly gratifying to the feelings of the Directors, when the Great Head of the Church enabled them to commence this Mission, even on a very diminutive scale. Although this branch of our Missionary labours is yet in its infancy, and will require many years to attain a permanent establishment, yet we have good reason to encourage ourselves and the Christian world—for "Who hath despised the day of

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of small things?" The good providence of God has appeared for us in the most encouraging way, and the grain of mustard seed, which may be sown in various parts of that great peninsula, will, we trust, in due time, become a great tree, and fill the whole land.

Since the last Report, which stated that the brethren Cran and Des Granges had been at Vizigapatnam about three months, and were diligently employed in the acquisition of the Telinga language, the Directors have published, in two periodical numbers, the Journals of their transactions down to the close of 1805; and within these few weeks, letters and journals have been received, which bring down the narrative of their proceedings to the month of November 1806, when they had finished their Missionary-house for about 1500 rupees, and had under their care between thirty and forty young persons, about twelve of whom were children of cast, and the rest children of colour, many of whom could repeat the catechisms, &c.

The miserable state of the numerous youth in their neighbourhood, has induced them to devise more extensive means for their instruction, by drawing up an address, with a plan for a charity school, which had been presented to the European gentlemen and ladies in the settlement; who had most readily adopted the proposal, and subscribed near 1300 rupees for the building, besides some monthly subscriptions for the support of the scholars; and they expected soon to see the foundation of the school laid in the vicinity of their house.

The brethren can now read and write the language with ease, and Mr. Des Granges has translated some passages of the Scripture into it, for the use of the natives: and their steadfast friend at Madras has freely offered to print tracts for them at the Asylum. This they esteem a great blessing; but as the brethren earnestly desire to see the whole of the Scriptures in Telinga, they wish to know from us, what encouragement they may expect from their native country to accomplish this great work; and they have hopes that their friends at

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Vizigapatnam, and at Madras, will assist by their contributions*.

For preaching the Gospel, or rather conversing with the natives on the subjects of Divine Revelation, they had then an open field; the surrounding villages are many and populous; they were daily visited by natives of different casts, who heard with attention, some approving of the doctrine, and acknowledging it to be better than their own; others affirming "that it is all one, and he that adheres strictly to the tenets of the religion of his country, will be accepted of God, and admitted into Heaven!" The Bramins are their greatest enemies, yet they continue to visit them; so that they have seldom less than four or five with them, and they earnestly hope and pray that some of them may be caught in the Gospel-net.

They continue to perform Divine Service, and preach in the Fort to the Europeans, and half-cast, who understand the English language; their hearers increase, and they have the pleasure to observe a visible change in the conduct of some, and an increasing desire to attend the means of grace: the more serious part of their hearers attend their weekly meetings, and often express a hope that the Lord has called them by his grace.

All the gentlemen of the settlement attend public worship occasionally. Our Brethren, thus actively and usefully employed, approved of God, and acceptable to men, both Natives and Europeans, high and low, appeal forcibly to us in the following energetic strains.

"Forget not to view the vast plains of Hindoostan, and
"number the inhabitants if you can. They demand your

* On this subject the brethren write thus: "We wish to attempt
"this arduous task, Divine Providence having placed us where the
"language in question is *spoken*, which seems essentially necessary, and
"that Missionaries who *believe* the Scriptures, should execute the work,
"in preference to employing a graceless Bramin, few will deny; not
"to mention that a Braminical translation would only be of use among
"his own tribe; for the lower classes would not understand it!"

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“attention; they claim your pity; they call on you for aid; “yes, they *call* on you by their *sighs* and *groans*, under the “galling yoke of superstition, to send forth labourers to direct them to Him whose yoke is easy and whose burden is “light. Hence, send over! come over! and help us!”*

These ardent desires of our beloved brethren, we have been enabled to comply with, so far as to send forth two brethren, Messrs. Gordon and Lee, who, with their wives, embarked for India, by way of New York, in the beginning of this year, and may, in all probability, reach Vizigapatnam in the course of September or October next.

In our last Report, it was mentioned that Mr. Ringletaube, who had resided chiefly at Tranquebar, in order to attain a competent knowledge of the Tamoul language, had, after much deliberation, and earnest prayer for divine guidance, concluded to go to the kingdom of Travancore, and the Tinnevely country, forming the south-western extremity of the peninsula; with a view to help the destitute congregations of nominal Christians in that territory, as well as to attempt to diffuse the knowledge of salvation among their heathen neighbours.

The substance of his letters and journals has appeared in the periodical accounts; and the Directors, in consequence

* “We want more labourers to engage in the work. Did we not “solicit the same in every epistle, certainly the cry of this people’s “blood would rise to God against us. Seeing such numbers of our fellow-creatures scattered abroad, as sheep without a shepherd, cannot “but fill our hearts with the deepest compassion. Their situation calls “for tears of blood! O that the blood of our Blessed Saviour, which he “sweat in Gethsemane, and shed on Calvary, for sinners, may be “sprinkled upon them to cleanse them from all sin, and purify them to “God, a peculiar people, zealous of good works!

“But, “How shall they call on him in whom they have not believed? “and how shall they believe in him of whom they have not heard? and “how shall they hear without a preacher?” &c. &c. We fully expect, “before this year is out, to embrace some of the brethren whom our “sanguine hopes lead us to think are now on their way to India.”

of his statement of the opening for Missionary labours which appeared in the Tinevelley country, authorized him to engage Mr. Wheatly as an assistant, of whom he had spoken highly, and some catechists, as he might see a fair prospect of doing good in that district. His most recent advices, dated at Palamcottah, in September last, furnish useful information, as well as much encouragement to the Society to proceed, with unabated zeal, in the more vigorous prosecution of Missionary objects in those countries, which are under the dominion, or in the closest alliance with, and dependence on, the British Government.

For the last six months, he had been preaching Christ to multitudes in an Indian tongue; had travelled upwards of a thousand miles, from congregation to congregation; and baptized many adults, besides the children of professing parents; made a journey through Travancore and Cochin; and with much difficulty obtained, through the help of an English officer of rank, permission from the king of Travancore, to introduce christianity into his capital and dominions. He had two young men under him, whom he was training for preaching the Gospel, with the most pleasing prospects of their future usefulness; and, upon the whole, he writes that "he had reason to bless the Lord of the harvest that he had graciously owned his feeble labours." He proposes to the Society to build a church, with a dwelling house, at Travancore, the expense of which he estimates at only 100*l.* so plentiful are materials, and so cheap is labour in that country; and to institute a Seminary for twelve youths to be instructed and employed when fitted for the work: the annual expense of each he states at 18 star-pagodas, in all, 216, equal to 32*l.* per annum; and he seems to think this a preferable plan to having Missionaries from Germany, on account of the time and expense incurred by the latter, before they can engage in Missionary labours in the native languages.

He conceives the wild places and districts he has traversed, afford more promising fields of Missionary labour, than the

large towns in which many Europeans reside, as their example is baneful, while the idolatrous superstitions of the natives are more powerfully established, and strengthened also, by the vicious lives of those who are Christians only in name.*

Our

* His first visit was at Tuttacoryn, a considerable town on the coast of Tinevelley, about 130 miles south of Tranquebar, from whence he had come in a boat.

“Going ashore at this place, I introduced myself as a Missionary, and attended the Dutch church, a spacious building, where the Rev. Mr. Clewer read a good discourse to a few attentive hearers. Afterwards, the Tamoul Catechist, Rayappen, preached an animated sermon to a small congregation of Tamoulers and Portugueze: at the close I addressed them, inviting them in the afternoon to the old fort. At the appointed time I met them, to the number of forty or fifty, spoke with them individually, and then addressed them, (for the first time, extempore, in Tamul,) on the words of St. Paul,”—The Spirit beareth witness with our spirits, that we are the children of God. “I hope some impression was made—a Portugueze man and woman seemed to be subjects of saving grace.”

From this place he came to Palamcottah, where are two churches, the one Roman, the other Protestant, and was kindly received, and preached both in English and Tamoul. Accompanied by an old Catechist from Tanjore, our brother proceeded to Patty, Nazareth, Jerusalem, Colley-segnapatnam, and Manapar, preaching Christ; at this place, Mr. Gratien, a godly man, who had encouraged him to this service, received him cordially. After visiting various other places, he returned to Palamcottah. Frequent excursions of this kind were made by him, in which he met with diversified incidents, some of an encouraging nature, and some otherwise.

With the same views, he travelled afterwards into the kingdom of Travancore, and visited colonel M——, a man of singular excellence of character, who is the resident chief at Cochin, and spent a happy season of Christian intercourse under his hospitable roof. He relates some very interesting particulars of the colony of *Jews* at this place, the only synagogue of that people in India; and also furnishes some curious information respecting the Syriac Christians, who are numerous on that part of the Malabar Coast.

After obtaining from this worthy officer a promise of his influence to procure from the King of Travancore an order for building a church

Our authority, sent him last year, will enable him, we hope, to commence his plan of establishing a Seminary; and we trust our next accounts will confirm our confidence in his talents, and exhibit the power and grace of God operating by him in the diffusion of the pure Gospel of Christ in those countries, which he has chosen as the scene of his Missionary labours.

The Directors will now intreat your attention to another important branch of the India Mission; namely, that which is destined to

SURAT.

IN the last Report, it was mentioned that the Brother Loveless remained at Madras, while Dr. Taylor proceeded to Bengal, to visit the Baptist Brethren at Serampore, and obtain such information at Calcutta, as might be useful with regard to the languages, and other objects connected with the intended establishment of this Mission. The accounts received from these brethren come down to October last, when Dr.

at Magclandy, which the Divan, or prime minister of the King, has since granted, and still pursuing his proper work as an itinerant labourer, after a variety of incidents, and meeting here and there with some sincere Christians, he returned to Palamcotta in July; from whence he shortly after again set out, and visited repeatedly all the Missionary stations in the Tinevelley district, a circuit of above 400 English miles; endeavouring to rectify abuses, discharge unworthy and unqualified catechists, and to purify the professing church as far as in his power.

Our brother writes towards the conclusion of his Journal thus:—
 “ Every thing in this country seems to draw to a favourable crisis; my
 “ two youths in a course of preparation for the ministry, promise well;
 “ when engaged with them my heart is at rest. I maintain them out of
 “ my allowance, and wish for nothing more ardently than to be enabled,
 “ by some means, to begin a more numerous Seminary. The Lord pre-
 “ serves my health in the midst of fatigue and vexation, keeps me from
 “ falling into gross sins, and has procured me here a field of usefulness,
 “ and an excellent opportunity of collecting information and experience
 “ towards the management of a great Missionary concern in these lands.”

Taylor

Taylor was on his passage from Bengal to Bombay, having found that it was not practicable to make the journey by land, as he had projected. His departure for Surat had been deferred by the afflictive intelligence of Mrs. Taylor's death. His mind was so depressed, and his health so much impaired, that he thought it best to return to the society of his friends at Bengal, until his mind should recover that tranquillity needful to enable him to prosecute the great objects before him. The time he thus passed at Serampore, was employed in making progress in the Mahratta, the Hindostanee, and the Persian languages; and the brethren having no medical man among them, he endeavoured to repay to their families, by his skill in that department, some of those obligations which their hospitality and friendship had laid him under. The Directors gladly embrace this opportunity of testifying their high sense of their obligations to those christian friends, while they most cordially rejoice in the success with which the glorious Head of the Church has been pleased to bless their labours.

The communications received from Mr. Loveless at Madras are very satisfactory, and have renewed, with great force, upon the minds of the Directors, the necessity of finding a godly and accomplished minister to reside at Madras, as a central and most useful station for promoting the plans of the Society in spreading the Gospel throughout various parts of India.

Our Brother Loveless, whose humility and devotedness is conspicuous in the whole of his conduct, is exceedingly desirous to follow Dr. Taylor to Surat, but cannot, from a sense of duty, leave Madras, until his station as a preacher at the chapel in the Black Town is supplied by a suitable minister.

He had, in the interim, at the request of a worthy friend, to whom the brethren are all much indebted, accepted the office of schoolmaster of the Male Orphan Asylum at that place. His Journals from August to September last, contain some interesting particulars, which will be given to the public in our periodical accounts. With regard to Seringapatam, a Missionary Station which the Directors have long contemplated

as exceedingly desirable, he writes, "that a military officer of rank stationed there, had expressed his desire, and the pleasure it would give him, to receive and patronize Missionaries at that place, where the casts are by no means so formidable an obstacle as might be supposed, the late Tippoo Sultaun having considerably broke them down by his tyrannical proceedings, and especially by circumcising the Bramins;" and this encouraging view of that station was further corroborated by all his reverend friends at Madras.

His hearers were increasing at the chapel, and he had established public family worship among the people at the Asylum, at which many of the youths attended. On several occasions he was solaced with the conversation and assistance of some evangelical clergymen, one resident in India, and others newly arrived from England.

In respect of the reverend Missionaries established at Vepery and at Tranquebar, to whom the Directors had addressed friendly letters above a year ago, their kind and cordial sentiments of Christian love, and unitedness of heart, to the great work in which we are severally engaged, continue unabated. Some have written us to that effect; and he is directed by others to convey these friendly sentiments to us.

Thus our dear brother seems acceptable and useful in his present temporary situation, though not strictly engaged in Missionary labour among the Heathen until he can remove to Surat.*

* He concludes his advices in these words: "My situation I feel very arduous, as I have 300 boys under my care. I am schoolmaster under Doctor —, the superintendant of the Institution. The school is divided into classes, which are taught by boys chosen from among themselves, and my office consists in seeing those do their duty, and in watching over every part of the school. Their moral conduct and religious instruction are peculiarly under my charge, therefore I am constantly employed in reproof and correcting vice, and encouraging virtue, among all classes. This affords a fine opportunity to shew the deformity of the one, and the loveliness of the other, and to re-

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CEYLON.

RECENT accounts have been received from the Missionaries at this populous island, where, beside the heathen, many thousands reside, who have the *name*, and nothing more, of christianity. Brother Vos, who was appointed minister of the Dutch Church at Galle, has been removed to Columbo, where he preaches to a few Dutch who attend the church, and to a greater number in his own house; he preaches also at two or three other private houses on the week-days, and takes pains to catechise the young people. A Cingalese minister, who has resided many years in the island, is now proceeding with a translation of the Old Testament into that language, which was long ago commenced by his father. The New Testament, which is already printed in Cingalese, is now very rarely to be procured.

A very interesting account of the state of matters at Jaffnapatnam has been communicated by Brother Palm, who is stationed at that place. He has acquired so much of the Malabar language, as to enable him to speak a little in it, particularly to the children whom he catechises. He intends, hereafter, to proceed into the interior of the country, and live entirely among the heathen, for whose salvation he ap-

“commend true religion in its native beauty. Indeed it presents a large field of usefulness, as several of them are arrived to years of maturity; and there are also five families within the bounds, who manifest a pleasing disposition to attend to divine things.”

“At Madras, I am happy to say, the state of things still appears favourable to the cause of Missions.”

“The gentlemen who formerly countenanced us still remain friendly. But aversion to visit the great has prevented me from acquiring that knowledge of others, or so frequently visiting them, as might be proper and useful. However, I trust a more able Missionary is on his way, whose zealous and prudent attention to this part of his office, will soon make up this deficiency, and convey to you the pleasing intelligence of many new and able friends to the cause of Christ. I feel anxious for his arrival, being persuaded much good may be done in this way, which I have not been able to accomplish.”

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pears to entertain the most ardent desires. His information concerning their present condition, and that of many nominal Christians, who were formerly obliged to submit to baptism, and other religious ceremonies, was published in the 16th number of our Transactions, to which we refer. At present, Mr. Palm is employed in preaching on Lord's Days, alternately in the Dutch church, and to the German Christians. Every Wednesday he catechises the children; and on the first Monday of the month observes the Missionary prayer meeting, which is well attended, and accompanied with a particular blessing. Mrs. Palm is also very laudably employed among the ladies and female friends, in conferring with them every Sunday and Thursday on religious subjects, besides catechising the children of her own sex. "This," says our worthy brother, "besides the study of the Malabar language, is our delightful occupation—may God so bless his word, that they may, with us, become partakers of that eternal salvation, merited by our dear Lord Jesus Christ."*

Brother Ehrhardt is still at Matura, where he preaches to a few persons; the doctrines of the Gospel being much disliked by the nominal Christians, who deem them a kind of new religion, and who are unwilling to forsake their worldly practices. He is diligently engaged in learning the Cingalese language, amidst many discouragements; he earnestly desires, however, to proceed with patience and perseverance, till he shall be able to declare to the miserable heathen in the neighbourhood, "all the words of this life."

As the island of Ceylon presents a very inviting and extensive field of Missionary labour, and as Government have expressed their readiness to protect, and, in part, support useful Missionaries, the Directors cannot but express the anxiety which they feel when they contemplate the vast

* By a letter just received from Mr. Ehrhardt, it appears that Mr. Palm has left Jaffnapatnam, and has taken up his residence among the heathen of Malabash.

multitudes perishing for lack of knowledge in that part of British India, and the little hitherto attempted for their relief; it is earnestly to be wished that additional labourers may be sent forth among them, especially as their aged and respected Brother, Mr. Vos, having but little encouragement among the Dutch Christians, expresses an intention of returning to Europe. The brethren Ehrhardt and Palm appear to be truly devoted to the great work; but they are certainly inadequate to the crying necessities of that large and populous island, where the harvest is truly great, and the labourers very few.

CHINA.

THE Directors have kept their eyes steadily fixed on that grand object—a Mission to China. The Society is already informed that Mr. Morrison was for a considerable time employed in the study of the Chinese, with the assistance of a native then in London, but who has lately returned to Canton. Another valuable Missionary, who was expected to join Mr. Morrison, has declined that service, from his partiality to another Mission. Mr. Morrison, after acquiring as much knowledge of the language as he could attain in this country; and having, with great steadiness and assiduity, improved himself in several useful sciences, has left England, with a view of proceeding to Canton; for the Directors, on the best information, thought it best to decline sending him, in the first instance, to Prince of Wales's Island, as they once intended.

Mr. Morrison will make the translation of the Holy Scriptures into the Chinese language, the first and grand object of his attention; and though the same laudable enterprise is attempting at the college of Fort William, in Bengal, yet the production of a good and satisfactory translation, will perhaps be better effected by the labours of different scholars, and in different places, than by their joint efforts in the same situation.

situation. We trust, therefore, that from the persevering zeal of all the translators, a correct version will at length be obtained, which will prove to the millions of that vast empire a blessing of incalculable value, and become, by the gracious influence of Heaven, the instrument of introducing that knowledge of God, and of his Son Jesus Christ, which is inseparably connected with eternal life.

MISSION TO THE JEWS.

THE Directors have been much encouraged to continue their efforts in behalf of the children of Abraham, by the testimony which the Society at large has given of their approbation; and the liberality which they, and other pious individuals, not of their own number, have shewn in support of the measure. Mr. Frey has continued his labours among his brethren, though with some interruption, in order to gratify many congregations in different parts of the kingdom, who earnestly requested his occasional services, and who have required the Directors for their compliance with their wishes, by considerable collections for the general purposes of the Society. For the same reason, it is thought expedient that Mr. Frey should pay a visit to Scotland, where we are persuaded a great number of our brethren will display their wonted zeal for the Gospel by their liberal contributions. After Mr. Frey's return, measures are intended to be pursued to increase the number of opportunities to the Jews for hearing the Word of Truth, and by the dispersion of tracts calculated to remove their prejudices, and inform their minds.

In the course of the past year, the Directors have instituted a school for the children of indigent Jews, to which a few have been sent, who are now in a train of Christian instruction: but to this measure the decided opposition of the leading people among the Jews has been avowed, not only by repeated exhortations from their presiding Rabbi, extracts of which have been printed and diligently dispersed among the people,

people, but by a deputation from the Great Synagogue to the Treasurer of the Society, declaring their intention to obstruct the execution of this plan by every means in their power.

Of great success in their endeavours to evangelize the Jews, the Directors cannot boast; nor are they, on the other hand, discouraged. Several persons steadily adhere to instruction under the ministry of Mr. Frey and others; and some are at this time candidates for baptism, and appear to be hopeful. Of others they stand in doubt; and in one instance they have sustained a particular disappointment. There is sufficient encouragement, however, to proceed. Considerable attention among the Jews has been excited; and it is hoped that the Society will have no cause to repent of their laudable efforts in behalf of a people who have been the faithful depositaries of the Word of God, and through whom the invaluable benefits of the Gospel have been conveyed to us. The time will come when "the branches of the true olive," though broken off for a season, "shall be grafted in again;" and if their having been "cast away for a time," has been for "the reconciling of the world, what shall their reception be, but life from the dead?" The attempt is yet in its infancy; great difficulties have occurred, and are likely to occur; yet the Directors trust that, acquiring knowledge by experience, and by patient continuance in well-doing, they shall reap a joyful harvest, if they faint not.

The Directors cannot close this Report without expressing their gratitude to the members of the Society at large, and particularly to the ministers of the Gospel, both in town and country, who by their annual subscriptions, and yearly, or occasional collections; replenish the funds of the Institution. They beg leave to say, that they hope not only for their continued, but their increased, support; and that the pecuniary resources of the Society will be annually augmented, as the Missionary Stations are extended, the Missionaries multiplied, and the Missionary Students increased. The plan
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lately proposed for this purpose, by means of *Auxiliary Societies*, (in which the poor of the flock, by the periodical contribution of small sums, may materially enlarge the funds, and be induced, by regular information in their stated meetings, to offer up their intercessions for the prosperity of the Institution,) the Directors beg leave to recommend to the ministers of Christ who honour us with their countenance.

The Directors now submit this Report of their proceedings to the Society; trusting that their exertions will prove satisfactory to their brethren, and afford cause of thanksgiving to our common Lord for the pleasing appearances, or prospects of success, with which the Institution has been favoured. May we not now say, "Lift up your eyes, and look on the fields, for they are white already to harvest!" We rejoice that the Society has not laboured in vain. Multitudes of the poor Hottentots having emerged from pagan darkness, are now light in the Lord, and the voice of praise and prayer is heard in their kraals. May we not indulge a hope that other parts of Africa, now relieved from the oppression of avarice, will look upon Britons as brothers, and that, together with the benefits of civilization, which will be presented to them by a new and benevolent Institution, they will, at a future period, thankfully embrace the superior blessings of the Gospel? In several parts of India, now favoured with the ministry of the Word, many discover a readiness to receive its benefits; while a host of Missionaries seem requisite in that populous region. These, and other encouraging circumstances, will animate the Society to increased and persevering efforts in the glorious cause; and, thankful for what the Lord has already effected by our feeble instrumentality, we will anticipate a far more delightful period, when "he that reapeth, shall gather fruit unto life eternal; and when he that soweth, and he that reapeth, shall rejoice together!"

MISSIONARY STATIONS.

OTAHEITE.

Rev. John Jefferson, John Eyre and Wife, Benjamin Bicknell, Henry Nott, William Henry and Wife, John Davies, James Elder, James Hayward, William Scott, Samuel Tessier, Charles Wilson, and John Youl.

PORT JACKSON.

Rowland Hassell and Wife, John Harris, Mr. and Mrs. Crook, and Mr. Gregory Warner, waiting for an opportunity to proceed to Otaheite.

SOUTH AFRICA.

Bethelsdorp.—Dr. Vanderkemp, James Read, and G. Ullbricht.—Bastian Tromp, and Erasmus Smith, Supernumeraries.

Zak River.—Mr. A. Vos and Wife, assisted by Mr. Botma.

Orange River.—Mr. John Anderson, and Mr. Kramer.

Namacqualand.—Christian and Abraham Albrecht, and J. Sydenfaden.

Stellenbosch.—Mr. Bakker.

INDIA.

Vizigapatam.—George Cran, and Augustus Desgranges; John Gordon and Wife, and William Lee and Wife, sailed in January 1807, to join this Mission.

Tinercelley Country.—T. Ringeltaube.

Madras.—

Madras.—Mr. Loveless, at the Black Town.

Surat.—Dr. Taylor.

CEYLON.

Columbo.—Mr. Vos, assisted by William Read.

Matura.—Mr. Ehrhardt.

Jaffnapatam.—Mr. and Mrs. Palm.

AMERICA.

Bay of Chaleur.—Edward Pidgeon.

Newfoundland.—John Hillyard.

Buenos Ayres.—Mr. Creighton sailed for this place in October 1806, and is now at Monte Video.

STUDENTS AT THE SEMINARY.

John Wray, John Davies, Thomas Adams, Michael Wimmer, Charles Pazalt, J. F. Weisinger, George Goater, John Hands, Richard Elliot, Edward Pritchett, Robert May, John Brain, and Isaac Purkis.

THE NECESSITY, INFLUENCE, AND PRE-
VALENCE, OF THE KNOWLEDGE
OF THE MESSIAH.

A SERMON

PREACHED BEFORE

The Missionary Society,

AT

SURRY CHAPEL,

Wednesday Morning, May 13, 1807.

BY THE

✓
REV. SAMUEL NEWTON,

OF WITHAM.

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SERMON I.

THE NECESSITY, INFLUENCE, AND PREVALENCE, OF THE KNOWLEDGE OF THE MESSIAH.

PSALM LXXII. 17.

All Nations shall call him blessed.

IN the view of a pious observer, a large assembly of Christians, gathered together to promote the Gospel, by their countenance, prayers, and endeavours, forms a scene sublimely impressive.—Each individual beholding them may hail them as his friends, and every Christian, as his beloved brethren in the Lord! They are benevolent; and their benevolence, rising beyond mere humanity, endeavours to supply the spiritual as well as the temporal wants of their fellow-men. Their principles are, revealed truth; their power, the sword of the Spirit; their union, the love of the truth; their design and desire, the true happiness of man, and the glory of the Redeemer. The Father of mercies is their God, and in him is their hope of success. To an assembly entertaining such high views and purposes, an attempt, though but a feeble one, to hold forth the glory of the Messiah, with the excellence of the Christian Religion (it is hoped), will not be without approbation: while the statement of scriptural grounds of assurance of its prevalence, is likely to be deemed, most welcome truth.

To these considerations the text seems naturally to direct our attention. In reference to the Messiah, it is declared that “all nations shall call him blessed”—And may his blessings richly rest upon us, that we may not only join in his praise, but, through the exceeding riches of divine grace, be made instruments of hastening, in its time, that blessed state of things, when all nations shall join in the chorus of praise to his adorable name!

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That this passage refers not only to Solomon, but to the Messiah also, by many will not be doubted. The consent of Jewish and Christian writers—the connection between Solomon and the Messiah—the custom of the time, of writing concerning the Messiah in imagery borrowed from Solomon—with the consideration, that without a reference to the Messiah, the language of this verse in its full extent would not be applicable even to Solomon, may satisfy us on the application of these words to Jesus Christ. “His name shall remain for ever: his name shall be continued or propagated as long as the sun, and men shall be blessed, or shall bless themselves in him: all nations shall call him blessed.” On another occasion, it might not be improper to notice the application of this Psalm to the immediate descendant of David: but we are desirous now to confine our thoughts entirely to the Son and the Lord of David.

It is evident that all nations will not be in a state to call the Messiah blessed, till the knowledge of him be communicated to them. Let us, therefore, turn our thoughts

1st,—To the state of the nations which are destitute of this knowledge.

2dly,—To some of the effects of the knowledge of the Messiah.

3dly,—To the universal prevalence of such knowledge. And,

Finally,—To our own duties, as persons looking forward to this happy event.

Let us consider, First, The state of the nations which are without the knowledge of the Messiah. We speak of such nations as are destitute of the means of this knowledge; which may be viewed in a more general or a more particular manner. Consider the knowledge of the Messiah in a more general manner. It is the same with the information of revealed religion. It may then be safely asserted as a fact, that mankind, without revealed religion, are miserably destitute of the knowledge of God, their own circumstances, their salvation, and their duty.

The ancient Greek and Roman writers borrowed much
4 from

from the east; but where is there one of them who has not taught a system of ethics materially defective? And with regard to their theology, the thoughts of their wise men were vain, and their general practice, that of thinking with the wise and acting with the vulgar.—The common state of things among the ancient Heathen nations is described by an Apostle, when he said of his Ephesian brethren, previous to their conversion, “at that time ye were without Christ, having no hope, and without God in the world.”—And is the state of things better now, in the greatest number of the nations upon the earth? Look among the Heathen in China, Tartary, and the tribes of Africa, and North and South America. Look to the vast tract of country occupied by the followers of Mahomet; and if you inquire after a doctrine and worship which are to save and sanctify sinners, adorn them with the graces and virtues of the Spirit, and prepare them for a future state of holiness and felicity, where can they be found? Are they in the ignorance, sensuality, and malignity, supported by the Koran? Are they in the belief of the Gods many and the Lords many worshipped by Pagans? Are they in systems of vitious absurdity, and in practices debasing and abominable?—There was a time, when (according to other historians as well as the writers of the Holy Scriptures) all the people on earth were on one spot of the world, in the east, and then they must have had the light of Revelation: but since “professing themselves to be wise, they have become fools;” no means appear adequate to their reformation, but those very means, completed by a gracious God, which they have forsaken. The experiment of what men will do without Revelation has been tried, (if the expression on so awful a subject may be allowed,) and it has been seen, in every instance, that as man has receded further from Revelation, he has plunged deeper and deeper into darkness and misery. And if the Heathen nations be ever generally delivered from such a state, it will not be by the elaborate researches of metaphysicians, by the rules of moralists, or by the political attempts of legislators, but by the perfection of those revealed principles which they have forsaken.

But is there nothing in natural religion? Yes, there is something. “The invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.” But it is one thing what man might argue from the manifestations of God in nature, and another what he will argue. And

further, it is one thing to know enough of God to render idolatry inexcusable, and to have a conscience of right and wrong, and another to know and serve him as a Saviour. Fact proves, that where Revelation is not, "darkness covers the earth, and gross darkness the people."

Let us next take a view of the knowledge of the Messiah in a more confined or particular sense. True religion, in the dispensations of Divine Providence, has always been connected with the Messiah.—Hope appears first to have dawned upon guilty man in the intimation concerning the seed of the woman. The patriarchs looked to him that was to come, and rejoiced; and Moses, the Psalms, and the Prophets, testified concerning him, "He is the true light; the man who followeth him shall not walk in darkness, but shall have the light of life." He could and did say of himself to his disciples, "I am the way, the truth, and the life, no one cometh to the Father but by me." On another occasion also he said, "All things are delivered unto me of my Father, and no one knoweth the Son but the Father, neither knoweth any one the Father, save the Son, and he to whomsoever the Son will reveal him." It is very evident that as Christianity reveals the only Mediator, that large portion of the nations of the earth which remains in Pagan, Mahometan, or Jewish darkness, remains also without the knowledge of the true method of a return to God. Men must be in one of the following states:—either without the belief of a Mediator, or believing in false Mediators, or entertaining the faith of the true Mediator. And though the prevalence of opinion among mankind in favour of oblation and intercession seems clearly to imply either a tradition on the subject, or man's feeling of the want of an introduction to God, by something better than his own repentance; yet how lamentable the situation of such as approach to God without a Mediator, or by false Mediators. The nations without the knowledge of Jesus Christ are either not seeking God, or seeking him ignorantly. They know not the Saviour nor the Sanctifier.—Let us consider,

Secondly,—Some genuine effects of the knowledge of the Messiah among men. And here let it be observed, for the sake of perspicuity, that as on the former branch of the subject our thoughts were directed to the means of knowledge, so on this it is my intention to speak on these means, as reaching the heart. It must be acknowledged, that there are many persons favoured with the external means of
Christian

Christian knowledge, who remain Pagans in heart and life still. How awful their situation! How much worse, in regard to neglected or despised privilege, than that of the Heathen, unless they repent! Let us direct our attention to different characters. Our text appears to me, (at least,) to give us occasion to reflect upon two genuine effects of real personal Christianity. One is a sense of the glory of the exalted Messiah.—A second, an earnest desire for the prosperity of his kingdom among men.

Conceive of the Jew in the days of Solomon reflecting on the majesty of his King. He is delighted with what he has seen and heard of him, and he recollects too the promises which relate to him, and the firm ground of his faith, that he is only the fore-runner of an unspeakably greater King to come. How glorious, would he say, is the Majesty of Solomon our king! how happy our nation under such a governor! What may we not then expect in future times! Our king is crowned with prosperity, and clothed with majesty, and we bless the Lord, who has done, and will do, such great things for him and for us! See, then, the Christian, meditating on the glory of his Lord, under the influence of faith and love!—He beholds in him the incomprehensible perfections of God, united with the sinless innocence of the child of promise; he looks back to the days of his humiliation, and sees him contending with poverty and reproach, fighting with the great adversary of human happiness, sweating from extreme agony in the garden great drops of blood, giving himself up a victim for the guilt of others, nailed to the accursed tree, expiring, under the withdrawalment of his Father's smiles, between two malefactors, cast into depths, dreadful depths, which gave the wicked on earth and in hell a momentary triumph—he feels, *for me*; for wretched, self-condemned, hell-deserving me, and others of a like description, this adorable Saviour bled. He then listens to the voice, which says, He is risen. He believes the truth of his resurrection; he is assured that God hath highly exalted him, and given him a name which is above every name; he knows, he rejoices in the thought, that he is blessed, blessed for ever more. He thus boasts a crucified but risen Redeemer: he is from his own feelings disposed to join with the angelic host, in saying, “Worthy is the lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.” And the prosperity of the King of Zion is no fiction. He is not a king gone no one knows where, on business which no one is acquainted with;

with; he reigns at the right hand of his Father, to give repentance and the remission of sins; he walks in the midst of the golden candlesticks; he rules in the midst of his enemies, and shall rule, till they all be made his footstool. You have often sung, my friends, on this occasion, "Crown him Lord of all;" and the Christian who acts consistently wishes to glorify him.

We are led by our text, I apprehend, to another genuine effect of Christian knowledge, that is, An earnest wish for the prosperity of the Redeemer's kingdom. It may admit of doubt whether the original explanation of this passage directly means to esteem or call prosperous, or to wish success and prosperity, or rather it seems to include both ideas:—it is not necessary to enter into the field of criticism. True religion is communicative. Christianity, which is the most glorious display of divine love, when written by the Spirit of God on the heart of man, generates love. The grace of the Redeemer is productive of gracious and benevolent affections. A sense of love to him, of gratitude, of esteem, of veneration, of the highest obligation—a feeling of commiseration for, and of benevolence towards, mankind, combine to make the Christian earnestly desire the extension of the Redeemer's kingdom. He wishes (if it be the will of God) that wherever there is a human being, the name of Jesus may be known. He that seeth in secret, hears his prayers on this subject; and though the world may deem him an enthusiast, his prayers ought to appear in his hearty endeavours, as far as he is favoured with ability and opportunity. In the extension, indeed, of his wishes, prayers, and endeavours, he ought not to forget those who are more immediately connected with him; neither will he do so, if he act consistently: but his more extended desires in due time shall (at least in a happy measure) be granted. For we are to consider,

In the third place—The universal prevalence of the knowledge of the Messiah. "All nations shall call him blessed."

It is no uncommon thing for the wishes of men to mislead their judgments. The Christian cannot but earnestly wish (if it be the divine will) that the Gospel may universally prevail, and the adored name of his Lord be every where blessed: yet his wishes alone ought not to be the rule of his judgment.

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We are not left on this subject to conjectures, however probable, or to the mere influence of desires, however strong. That in an important sense, never yet completely exemplified, Jesus the King of Zion will be universally acknowledged by the nations, is an assertion capable of proof, we conceive, from the certain predictions of Holy Writ. Let us briefly notice the express language of some prophecies; the general connection between the fulfilment of such prophecies, and the future conversion of the Jews; and, finally, the prospect given us of the judgments of God upon all opposing powers. These distinct considerations, like several streams flowing into the same channel, will confirm the grand argument.

Attend to some express Predictions on the subject. To Abraham it was said by the immutable Jehovah, "I will bless them that bless thee, and curse him that curseth thee, and in thee shall all families of the earth be blessed." This is the language of divine promise; and one would conceive that it must include in it one of these two considerations, either that by progressive increase the blessings of the Messiah will be granted to all families of the earth, or that in some other extraordinary manner the words of it will be accomplished. We find the following well-known but remarkable prediction in the second chapter of the prophecy of Isaiah: "It shall come to pass, in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people (peoples, saith Lowth) shall go and say, come ye and let us go unto the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people, (or, according to Lowth, work conviction in many peoples,) and they shall beat their swords into ploughshares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more." Nearly the same prediction is contained in the prophecy of Micah, with this additional circumstance, "but they shall sit every man under his vine, and under his fig-tree, and none shall make them afraid." An adequate cause for so striking an alteration of things is also stated, "the mouth of Jehovah of Hosts hath spoken."—Now is it not evident that these predictions have not yet been

been fully accomplished, and that therefore we have reason to expect that the blessings of the Messiah's reign will be diffused much more extensively than ever among mankind? The predictions of the prophet Daniel, in his interpretation of the dream of Nebuchadnezzar, and in the explanation given of his vision of the four beasts, appear particularly worthy of attention. We read in the second chapter of the Prophecy of Daniel, the 44th verse, "And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Compare these words with the 7th chapter of the Prophecy, v. 27:—"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." The same kingdom is thus described, verses 13th and 14th: "I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." I will now only mention on this part of the subject one passage more; a passage which I believe is now generally interpreted as referring to a future blessed reign of the Messiah among men. The 20th chapter of the book of the Revelation opens in the following manner: "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and who had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection,"

urrection," &c. Is it not clear that a glorious reign of Christ among men is predicted in this passage? And upon the whole, are we not warranted from the preceding predictions, to entertain the expectation of such a happy period?

2. What further confirms this expectation, is the connection, as we apprehend, between the prevalence of the reign of Jesus, and the future conversion of the Jews. I suppose I need not, before this assembly, endeavour to enter into any laboured proof of the fact. Without attempting this, let us observe how the Apostle Paul states and argues upon it, in the 11th chapter of the Epistle to the Romans, v. 12: "Now if the fall of them be the riches of the world, how much more their fulness?" And again, verse 15: "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" He writes, v. 25, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened unto Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." Whatever may be the precise meaning of particular expressions in any part of these quotations, does it not appear that the Apostle Paul expected the conversion of the Jews, and that their conversion would be attended with a glorious conversion of the Gentiles? And may we not therefore look, in connection with this event, for another, like the resurrection of the dead world to life?

In the last place, the judgments which were or are to fall on the powers which oppose Christianity, imply its prevalence after they have been judged. If we refer to the prophecies of Daniel and John, we see that such powers would exist, and that upon the removal of them, Christ was to reign gloriously. Thus, after Daniel had described the little horn, and declared that the judgment should sit, and that they should take away his dominion and consume it to the end, he adds one of the preceding representations of the extent and greatness of the Messiah's kingdom. And without entering into particulars, let it suffice to say, that every attentive reader of the Revelation will see that the Millennium was not promised till many great judgments of God on opposing powers had taken place. We conclude, therefore, that a time is coming when Christ will reign in a much more glorious and extensive manner over mankind than he ever
yet

yet has done.---“All nations shall call him blessed.” Let me, therefore, now only entreat your patient attention, while I endeavour briefly to state,

Fourthly, Some duties incumbent upon us under such circumstances, and with such prospects.

And in the first place, it surely is incumbent upon us to be very thankful to the Father of mercies, who has so distinguished us above the multitude of the nations upon earth. In point of privilege, it may be said to us, “Blessed are your eyes, for they see, and your ears, for they hear!” It was not so with our forefathers under Popish superstition.—It was not so with our forefathers under Pagan idolatry.---It is not so with the bulk of the nations upon the earth.---And why were we thus distinguished? It is manifest in these respects, as well as others, the Lord hath mercy on whom he will have mercy. What reason have we then to glorify the God of our mercies, to praise and to magnify his name! At the same time, how much mingled with humility, deep humility, should be our thankfulness! How have our privileges, through our abuse of them, aggravated our guilt! But let us take heed that none of us be found continuing to neglect or despise them! More tolerable will be the judgment of the wicked Heathen, than of profane and wicked men under the sound of the Gospel!

2. Real Christians will feel, and it is incumbent upon them so to do, a concern for the glory of the Messiah, and the spread of his kingdom upon earth. Did a Jew rejoice in the exaltation of Solomon? Did he wish his name blessed among the nations? Behold “a greater than Solomon is here!” A view of his divine excellence; a sense of his astonishing love; a believing apprehension of the glory of his exaltation; a due regard to the welfare of our fellow-men; all unite to produce an earnest desire that his religion may spread. Do not mankind need it? Is it not alone the power of God to salvation? Is not Christ glorified in the conversion and sanctification of every sinner? Is not his name precious to the believer? Is not his honour near his heart? Has he not a tender feeling for his Saviour’s reputation? Let him act accordingly.

3. We learn from our subject The importance of prayer and endeavour for the spread of Christ’s kingdom. Glorious as is the Gospel---powerful as it is as an instrument,

—It is evident it will not prevail but by the influence of the Spirit. It is mighty through God. Convinced, therefore, of the inefficacy of means, let us endeavour to seek the aid of him who has appointed them, and can use them with certainty of effect. Let us hearken to such scriptures as the following:—"Pray for the peace of Jerusalem, they shall prosper that love thee."—"Ye that make mention of the Lord, keep not silence, give him no rest till he make Jerusalem a praise in the earth."—"When ye pray, say, 'Our Father who art in heaven, hallowed be thy name, let thy kingdom come, and thy will be done on earth, as it is done in Heaven.'" The nature of our subject, and the meaning of such scriptures, leave no room for doubt as to the duty of prayer, earnest and constant prayer, in this matter. And prayer to be consistent should be connected with endeavour. Are we able to convey evangelical instruction? Let us endeavour to do it. Are we able to assist in evangelizing the Heathen? Let us endeavour to do it: and may our endeavours be both zealous and consistent---consistent with the divine word---consistent with true wisdom and integrity---consistent with our own peace---consistent with the happiness of man---consistent with the glory of Christ.

In the 4th place,---It appears, from this subject, that Missionary Societies are not aiming to bring forward an impossible or an unpromised event. They endeavour, as instruments, to enlighten the nations; and the nations shall be enlightened. They aim at uniting Jew and Gentile in the praises of the Redeemer: and all nations shall call him blessed. I mean not to say that their endeavours will be the only means of accomplishing this great work: I think we may look forward to great interpositions of the grace and power of the Redeemer: but they may be preparing the way of the Lord. Their difficulties may be great; their particular endeavours may fail of success; it is incumbent upon them to seek direction from above, and with wisdom to form and conduct their designs according to the Scriptures, and in dependance upon God: but he will remember every sincere exertion; and in due time all the nations of the earth shall glorify the Saviour. To contribute a mite of service willingly and consistently to such an event, is an honour, I judge, unspeakably great.

Permit me to add a few words more.---Though we have reason for expecting the universal spread of the Redeemer's kingdom, and though the circumstances of the present times

times be calculated to rouse attention to this glorious event ; we should not be looking for a temporal kingdom, such as the carnal Jews expected. Neither let us take it for granted that Christ may not soon appear so as to distinguish his faithful followers from others in an extraordinary manner, or suppose that the continuance of this world for a long space is a reasonable ground for our not applying the truth, the solemn truth, to ourselves, that the Judge standeth at the door of each one of us. Confusion will seize his enemies; while that man will be found eternally happy, who, having fled to him for refuge, and been made a partaker of repentance, faith, and holiness, is earnestly seeking the best interests of his fellow-sinners, and the honour of the Redeemer. To his name be glory both now and for ever. *Amen.*

THE FUTURE PROSPERITY OF THE
CHURCH, THE EFFECT OF
DIVINE INFLUENCE.

A SERMON

PREACHED BEFORE

The Missionary Society,

AT THE

TABERNACLE,

Wednesday Evening, May 13, 1807.

BY THE

✓
REV. ROBERT JACK,

OF MANCHESTER.

THE UNITED STATES OF AMERICA
DEPARTMENT OF THE INTERIOR
BUREAU OF LAND MANAGEMENT

WYOMING

CHARTERED

1907

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THE STATE OF WYOMING

OF LAND

S E R M O N II.

THE FUTURE PROSPERITY OF THE CHURCH, THE EFFECT OF DIVINE INFLUENCE.

ISAIAH xxvii. 6.

He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

THE text is supposed to have had its literal accomplishment when Jerusalem was delivered from the destroying army of Sennacherib. But the grace of which it speaks did not terminate in that great temporal deliverance. It is understood by Christian interpreters to extend to the times of the Gospel, and to lay a foundation for our hope of nobler blessings, and of better days. The posterity of Jacob were a highly favoured people, and were distinguished from the other nations of the earth by the most honourable appellations, and by the most exalted privileges. After, however, many vicissitudes, for disowning and rejecting the Messiah when he came, they were disinherited by the offended God of their fathers, deprived of all their peculiar privileges, expelled from the land of promise, and are become miserable wanderers among the nations. What shall we say then to these things? Is there no Israel now to be found, among whom God's name is great? Yea, verily, though Israel according to the flesh be no more the people of God, still, * "there is a holy nation, a royal priesthood, a peculiar people, a true circumcision, who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh." Many sinners of the Gentiles, † "who sometimes were far off, are now made nigh by the blood of Christ," and have

* 1 Pet. ii. 9. Phil. iii. 3. † Eph. ii. 13.

become,

become, through faith, the spiritual children of Abraham, the true Israel of God. Such, the Scriptures assure us, are "Israelites indeed," * though Abraham be ignorant of them, and Israel according to the flesh acknowledge them not, for † if we are Christ's, then are we Abraham's seed, and heirs according to the promise."

There is a period, however, announced in ancient prophecy, a happy period, when ‡ "Israel shall be yet a blessing in the midst of the land." Converted to the faith of Christ, and restored to their own land, we have ground to believe that they shall be incorporated with the Christian church in one spiritual society, of which Israel according to the flesh was a figure. No remaining distinction shall then subsist betwixt § "Jew and Gentile, Barbarian, Scythian, bond and free. They shall be all one in Christ Jesus." No longer shall they regard each other as ¶ "strangers and foreigners, but as fellow-citizens with the saints, and of the household of God." "Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, they shall grow up into a holy temple in the Lord." ¶¶ "If the falling away of the Jews hath proved the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? If through their rejection the Gentiles became reconciled to God, what shall the receiving of them be, but as life from the dead?"

The time when these events shall take place is emphatically styled, in the language of prophecy, *that day*, and the *latter days*, doubtless ultimately referring to the days of the Gospel, and, in particular, to a time in the Christian dispensation which is yet future, and which respects a more advanced period in the kingdom of God. In considering the divine administration toward the church, whether Jewish or Christian, we must perceive that nothing has yet occurred in its past experience commensurate in extent, duration and glory, to the pleasing predictions of ancient prophecy. When this ** "time to favour Zion" shall come, we are not able positively to determine; but we know that there is a set time, beyond which its approach cannot be delayed, and that when it arrives, "the Lord shall build up Zion, and shall appear in his glory." Then it is promised, "He shall cause them that come of Jacob to take root, Israel shall

* Isai. lxxiii. 16. † Gal. iii. 29. ‡ Isai. xix. 24. § Gal. iii. 28. Col. iii. 11. ¶ Eph. ii. 19, 20, 21. ¶¶ Rom. xi. 12, 15. ** Psal. cii. 13, 16.

blossom and bud, and fill the face of the world with fruit." The church of true believers, like a tree which taketh root downward, and spreadeth its branches upward, having blossoms, and buds, shall extend over all the nations of the earth, and shall fill the face of the world with fruit. It is a similitude of the same nature which our Saviour employs when he compares his kingdom to * "a grain of mustard seed, which indeed is the least of all seeds, but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." In describing the spiritual prosperity of the people of God, the Scriptures abound with many beautiful allusions to the vegetable world. One leading idea suggested by these, seems to be, that their prosperity is entirely dependent on his gracious influences. The growth of vegetables is not more above the power of man to effect, than it transcends the reach of human capacity to understand or explain. It is true, both in a natural and in a spiritual sense, that † "one may plant, and another may water, but it is God alone who giveth the increase." Accordingly, it is here promised, *He shall cause them that come of Jacob to take root, &c.*

The text may be considered as a promise of prosperity to the church.---In respect of *number*---In respect of *spiritual vigour*---In respect of *beauty*---In respect of *fruitfulness*---In respect of *joy*---In respect of *stability*---and in respect of *extent*.---These particulars, in dependence upon divine aid, we now propose to illustrate.

I. The promise relates to the prosperity of the church in respect of number.---Under the ancient dispensation, the spiritual Israel were comparatively few. The walls of the church then inclosed but a small portion of the earth. ‡ "Salvation at that time was only of the Jews," and the joyful sound was never heard beyond the precincts of the promised land. But at the commencement of the Christian dispensation, § "the wall of partition was broken down," and the foundations of the church were greatly enlarged. Even among the Jews, multitudes were made ¶ "a willing people." New creatures were hourly "born in Zion," and came forth to newness of life, numerous, or rather innumerable, as the drops of "dew from the womb of the morning." Yea, what shall we say? ¶¶ "The sound of the Gospel soon went

* Matth. xiii. 31, 32. † 1 Cor. iii. 6. ‡ John iv. 22. § Eph. ii. 14. ¶ Psal. lxxxvii. 5. cx. 3. ¶¶ Rom. x. 18.

by the diligence of the Apostles into all the earth, and their words unto the end of the world," * "and the Gentiles received the word gladly." There was no nation within the limits of the Roman empire but had its churches of † "faithful men in Christ Jesus." ‡ "Even the isles of the Gentiles waited for God's law," and Britain herself, though placed in "the uttermost parts of the earth, became among the nations of them that believed." Such was the rapidity with which the Gospel was propagated, that every day it brought Salvation to thousands, and year after year it arrived in some new country, "bringing glad tidings of great joy to all people." The boundaries of the empire, extensive as they were, were found too narrow for the church; for the banner of the cross was soon displayed triumphant, even in places whither the Roman arms had never penetrated.

The progress of the Gospel, it must be confessed, has not been uniformly rapid in the world, nor have the sons of men been always in equal numbers converted to the faith. The church has sometimes been like a little enfeebled band, inclosed on all sides by the hosts of her enemies; or like the woman spoken of in the book of the Revelation, obliged to § "leave her habitation, and to flee into the wilderness." Who that looks abroad into the world at present but must perceive how much wickedness triumphs, how much the truths of Christ lie prostrate on the earth; whilst the far greater part || "know not God, and obey not the Gospel of our Lord Jesus Christ," few comparatively appear friendly to his interest. ¶ "They are as when men have gathered the summer fruits, as the grape gleanings of the vintage, as a few berries on the top of the uppermost branches." Yet still we affirm, that the progress of the Gospel is uninterrupted. The Lord has a hidden people little known to the world, or to each other, and their number, I trust, is much greater than we are aware of. Even supposing that we could not easily find evidence of new acquisitions to the kingdom of Christ, yet who will presume to say that hell is for a moment gaining the ascendant. The various changes which take place in the external aspect of religion our God permits, in order to prepare the way for the more signal confusion of his enemies, and the more glorious triumph of his cause. Never should we give way to discouraging apprehensions, as if the spiritual Zion were a confined and almost inaccessible

* Acts xi. 1. and xiii. 48. † Eph. i. 1. Col. i. 2. ‡ Isaï. xlii. 4.
§ Rev. xii. 6. 14. 2 Thess. i. 8. ¶ Mic. vii. 1. Isaï. xvii. 6.

region, into which it is not possible for more than a small handful to gain admission, after making their escape from the general wreck of the human race. The city of the living God is prepared for the reception of citizens innumerable; it already abounds with inhabitants, and more and more shall be * “added to it daily,” and especially at the time to which the text refers, of “such as shall be saved.” Then “shall it be fulfilled which is written by the prophet, † a nation shall be born at once.” The seed of the Gospel, though only like a ‡ “handful of corn scattered on the top of the mountains,” on spots the most barren and unpromising, shall produce an abundant harvest of souls to Christ, for the Spirit of the Lord shall cause it to grow. “The fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass of the earth.” Whilst of the Jews there shall be § “sealed 144,000,” of the Gentiles there shall be “sealed a great multitude, which no man can number, of all nations, and kindreds, and peoples, and tongues.” Let us hail the auspicious and happy period. Zion shall lay aside her weeds, and be no more like a || “widow that sitteth solitary; for ¶ her children shall be as the stars of heaven, or as the sand by the sea shore for multitude.” Israel shall blossom and bud. ** “A little one shall become a thousand, and a small one a strong nation. I the Lord will hasten it in his time.”

II. The promise relates to the prosperity of the church in respect of *spiritual vigour*.—Others remain in a state of spiritual death. They are, as the Scripture emphatically expresses it, “dead while they live.” But concerning them that come of Jacob, it is here asserted, that they shall take root. They are not like the tender herb which springeth up in a night, and withereth in a night; for the †† “righteous, it is promised, shall flourish like the palm-tree, and grow like the cedar in Lebanon.” Though in themselves like dry and withered branches, yet when ingrafted into Christ, the true Vine, they cannot fail to flourish. His roots having struck deep, always communicate, in rich abundance, those vital and invigorating influences which cause them to blossom and bud as the ‡‡ “trees of righteousness; and then, indeed, they appear to be the planting of the Lord, in which he is glorified.” They are no longer “as a root in a dry ground, but are planted by the rivers of water, even

* Acts ii. 47. † Isai. lxvi. 8. ‡ Psal. lxxii. 16. § Rev. vii. 4, 9.
 || Isai. xlvii. 8. ¶ Gen. xxii. 17. and xxxii. 12. ** Isai. lx. 22.
 †† Psal. xcii. 12. ‡‡ Isai. lxi. 3.

the water of life that proceedeth out of the throne of God, and of the Lamb." Those indeed who are members of the visible church only, having named the name, but never imbibed the spirit of Christ, and are therefore connected with him by nothing more than the slender tie of a fruitless profession, being by consequence destitute of any thing like spiritual vigour, fall away when shaking winds arise. Then it is that many branches, once high and flourishing in appearance, are found lying upon the ground withered, and fit only to be gathered up and cast into the fire. But none of the truly ingrafted branches shall be missing when the storm is changed into a calm. The reason is plain, the root to which they are united by a living faith is firm and immovable. Though the branches may be violently shaken, and their blossoms blighted by the rude blasts of corruption and temptation, yet * "the root of the righteous shall not be moved."

It must be acknowledged, that grace in the heart is at first like a tender plant which makes an unpromising appearance, and is in danger of being nipped by every chilling frost. Yet watered by the rich dews of heaven, and warmed by the benign influences of the Sun of righteousness, it by degrees gathers strength, strikes deep its roots, and becomes capable of enduring the severest weather. It is no less manifest, that believers are not at all times equally vigorous. They have their winter seasons when the heavenly influences necessary to their growth are withheld, or when faith, the channel through which these influences are conveyed, is as it were frozen up, or obstructed, while the rest of their graces lie dormant and inactive, and seem even almost ready to languish and die. If we reflect upon the general aspect of religion in our time, we shall perhaps find abundant reason to conclude, that this description is by far too applicable to ourselves. The union, however, of believers to Christ, cannot be dissolved. † "Because he lives, they shall live also." ‡ "Of his fulness they receive, and grace for grace." His vital influence therefore again warms their hearts, and circulates through every fibre of their frame. He exerts his divine energy by the word of the Gospel, clears the means of conveyance, and causes those dews to descend which communicated to their graces a new freshness and verdure. § "They that dwell under his shadow shall return, they shall revive as the corn, and grow as the vine, and the scent thereof shall be as the wine of Lebanon."

* Prov. v. xii. 3. † John xiv. 19. ‡ John i. 16. § Hos. xiv. 7.
And

And may not all this be expected to be more completely realized in the case of those who shall live in the happy period to which the promise in the text particularly refers? It seems reasonable to expect that the church shall then enjoy the benefit of a singularly edifying and animating ministry, that the truths of the Gospel shall be set in a clearer and more convincing light, and the motives to obedience urged in a more lively and forcible manner, that many striking events of providence shall then make a general and deep impression, and that all these shall be rendered effectual by a remarkable and abundant effusion of the Holy Spirit: * "He shall come down, it is promised, like rain upon the mown grass, as showers that water the earth." † "And many shall go, and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." May it not be supposed, therefore, that believers shall make rapid progress in the divine life amidst this extraordinary cultivation? Will not christians be then beheld living more stedfastly by the faith of the Son of God, acting more vigorously and decidedly under the influence of religious principle, cherishing every noble and generous sentiment, and giving unquestionable proofs of the most exalted piety, and the purest benevolence. Doubtless the power of the Gospel shall then be universally felt, and vital religion shall every where prevail. ‡ "In that day there shall be no more the Canaanite in the house of the Lord of hosts," for then, comparatively at least, § "the people shall be all righteous. They shall inherit the land for ever, the branch of my planting, saith the Lord, the work of my hands, that I may be glorified."

. III. The promise relates to the prosperity of the church in respect of *beauty*. Christ himself, || "the branch of the Lord, is beautiful and glorious," and believers in Christ are made ¶ "comely through his comeliness put upon them." How beautiful are the trees of the field when adorned with the leaves of spring! Thus beautiful are the spiritual children of Jacob. We cannot contemplate but with wonder and delight, the transforming energy of the Gospel in the days of the Apostles. Then believers not only increased in number, but flourished in grace. How beautiful must the daughters of Zion have appeared, when their knowledge was sound and

* Psal. lxxii. 6. † Isa. ii. 3. ‡ Zech. xiv. 21. § Isa. 60. 21.
|| Isa. iv. 2. ¶ Ezek. xvi. 14.

spiritual, when their faith was firm, their repentance deep, their hope steadfast, their zeal fervent, their love abounding, when the gentleness of Christ spread an amiable lustre around them, when humility as a veil at once clothed and adorned them, “when * the peace of God that passeth all understanding kept their hearts and minds through Christ Jesus,” and “when † patience under suffering had its perfect work in them.” The beauty of believers, it is manifest, is of an internal nature, for ‡ “the king’s daughter is all glorious within,” and with this the greatest beauty of external form is not worthy to be compared. A Solomon in all his glory was not so elegantly arrayed as the lilies of the field, and yet what is the beauty of the fairest flower to that of a saint adorned with the robe of the Redeemer’s righteousness, and decked out with the fair flowers of implanted grace?

There can be no doubt that the Gospel still produces the same happy effects in all by whom it is truly believed. Wherever § “the incorruptible seed of the word” is sown by the hand of the Spirit, it changes the unkindly soil of the human heart, and restores, in some degree, the moral beauty of our nature. Where there was nothing to be seen before but the noxious weeds of bad passions and vile affections, there is now made to spring up a goodly crop of gracious dispositions, and holy tempers. May not instances be produced of persons who were once filled with darkness and depravity, || “living in malice and envy, hateful, and hating one another,” but who have been delivered by the faith of Christ from the anguish of a guilty conscience, and from the tyranny of sinful passions, have been stript ¶ “of their own righteousnesses, which were as filthy rags,” and ** “arrayed in the fine linen, clean and white, which is the righteousness of the saints,” and have become †† “pure, peaceable, gentle, and easy to be intreated, full of mercy, and of good fruits?” Thus the grace of God communicates a comeliness to the souls, and stamps a dignity on the characters of men which no other means could possibly effect. “They blossom as the rose, ‡‡ their beauty is as the olive-tree, and their smell as Lebanon.” The fragrance of their graces is “like the precious ointment on the head of Aaron, that ran down his beard, and mingled with the skirts of his garments;” it is like the “dew of Hermon, the dew that descended on the mountains of Zion, where the Lord commanded the bless-

* Philip. iv. 7. † Jam. i. 4. ‡ Psal. xlv. 13. § 1 Pet. i. 23.
 || Tit. iii. 3. ¶ Isa. lxiv. 6. ** Rev. xix. 8. †† Jam. iii. 17.
 ‡‡ Hos. xiv. 6.

ing, even life for evermore." If unbelievers will still call in question the truth of the Gospel, yet certainly it is impossible for them, with any appearance of reason, to deny its utility, for it is indeed the source of all that can dignify and adorn human nature, and even of all that can be either useful to ourselves, or beneficial to others.

And how much more may this be expected to take place at that happy period when they that come of Jacob shall take root, and when Israel shall blossom, and bud. Then, as has been already hinted, the triumphs of christianity shall be far greater, and more conspicuous, than any thing of which we can at present form any adequate idea. Imagine to yourselves the Gospel universally diffused, and mankind living under its mild and benevolent spirit in the exercise of all those holy tempers which it is calculated and intended to inspire; what a lovely and attractive scene would this world exhibit! Surely what is now a "waste howling wilderness, would then appear like Eden, and what is now a barren desert, would be like the garden of God." How delightful the prospect, that a time shall arrive when pure and undefiled religion shall universally prevail, when love to God and to man, when truth, and righteousness, and peace, shall be generally and powerfully diffused, and when the evils shall cease with which men, by the indulgence of their guilty passions, have been grieved and tormented! In the glowing imagery of the inspired prophets, it is foretold * that "the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by; and they shall say, this land that was desolate is become like the garden of Eden, and the waste, and desolate, and ruined cities are become fenced, and are inhabited. † Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off. ‡ The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box, together, to beautify the place of my sanctuary, and I will make the place of my feet glorious. § The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon. They shall see the

* Ezek. xxxvi. 34, 35.
xxxv. 1, 2.

† Isa. lv. 13.

‡ Isa. lx. 13.

§ Isa.

glory of the Lord, and the excellency of our God. Then shall the church be heard to sing, * I will greatly rejoice in the Lord, my soul shall be joyful in my God, for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations." Happy days! and happy they who shall be permitted to see them!

IV. The promise relates to the prosperity of the church in respect of *fruitfulness*.---Believers are denominated in Scripture, "Trees of righteousness," to intimate that they should bring forth fruit unto God. It is not enough that they are covered with the leaves of a holy profession, and blossom with the flowers of pious resolutions, and good endeavours. It is necessary also that in their season they be † "filled with the fruits of righteousness which are by Jesus Christ, to the praise and glory of God." Why is the seed of grace sown in their hearts, but that it may spring up, and bear fruit in its season? Why are they ingrafted into Christ the true Vine, but that ‡ "from him their fruit may be found?" Why does the Sun of righteousness shine, and the showers of heavenly influences descend upon them, but that § they may become like "trees planted by the rivers of water, that bring forth their fruit in their season, whose leaf also shall not wither, and whatsoever they do shall prosper?" Among the branches ingrafted into Christ, there is, indeed, a considerable variety. Some are slender and others strong, some more, and others less, productive. All, it is true, bear good fruit; but even in this respect, a variety is less or more observable. They flourish not all in the same way. Some are eminent for one virtue, and some for another, neither is any of them equally fruitful at all times. Such fruits, however, as they do at any time produce, are of excellent quality. "They are not like the grapes of Sodom, or like the clusters of Gomorrah, beautiful outwardly, but within full of rottenness." || "The fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance." The genuine disciples of Christ ¶ "put on

* Isa. lxi. 10, 11. † Phil. i. 11. ‡ Hos. xiv. 8. § Psal. i. 3.
 || Gal. v. 22. ¶ Col. iii. 12.

bowels of mercies, kindness, humbleness of mind, meekness and long-suffering, forbearing one another, and forgiving one another." Nor are their fruits more distinguished by their perfection of excellence, than they are often by their greatness of number. "They abound in every good word and work." * "They add to their faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity; and when these things are in them, and abound, they make them to be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ." † "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, they think on, and follow these things." Afflictions do not make them less, but more fruitful, for when they are thus pruned, and purged, it is that "they may bring forth more fruit." Trying dispensations cannot sever them from the true Vine, nor make them cease from yielding fruit. The righteous, as it is said of the palm-tree, flourish more luxuriantly when bowed down, they grow like the cedar in Lebanon, becoming so much the taller, and the more fruitful, that they are exposed to the winter's blast. Yea, when bending under the pressure of years they are not less prolific, for ‡ "those that are planted in the house of the Lord shall flourish in the courts of our God, they shall still bring forth fruit in old age, they shall be fat, and flourishing, to shew that the Lord is upright, and that there is no unrighteousness in him."

"Herein, says our blessed Saviour, is my Father glorified, that ye bring forth much fruit." Perhaps there are few at present to be found to whom this character belongs. But is there not reason to believe that it will be far otherwise when "Israel shall blossom and bud, and fill the face of the world with fruit?" What multitudes shall then be found whose bosoms glow with piety towards God, and benevolence towards men! § "who are rich in good works, || never weary in well doing, and ¶ are full of the fruits of righteousness, to the praise and glory of God." Every thing indeed in religion, the privileges bestowed upon believers, the relation which

* 2 Pet. i. 5—8. † Philip. iv. 8. ‡ Psal. xcii. 13—15. § 1 Tim. vi. 18. || Gal. vi. 9. ¶ Philip. i. 11.

subsists betwixt them as brethren, and the hopes with which they are inspired, shall then eminently concur to produce in them patience, resignation, and zeal, the most active endeavours for the advancement of the Redeemer's glory, and a spirit of disinterested goodness. Their works of faith, and labours of love, shall then proclaim to all the sincerity and fervour of their faith and love. * "When there shall be one Lord over all the earth, and his name one, † when that name shall be great among the Gentiles from the rising to the setting sun, ‡ when there shall be nothing to hurt nor to destroy in all the holy mountain of God; § then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. ¶ For thus saith the Lord God, I will also take of the highest branch of the high cedar, and will plant it upon an high mountain and eminent, on the mountain of the height of Israel will I plant it, and it shall bring forth boughs, and bear fruit, and be a goodly cedar, and under it shall dwell all fowl of every wing, in the shadow of the branches thereof shall they dwell, and all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish, I the Lord have spoken and have done it."

V. The promise relates to the prosperity of the church in respect of *joy*.—It is when the dews of heaven drop upon the pastures of the wilderness, that the "little hills are said to rejoice on every side." It is when the "vallies are covered over with corn, that they shout for joy, and also sing." It is when the trees of the field are clothed with beautiful foliage, and the benign influences of the sun have adorned them with rich fruits, that they are said "to break forth into singing, and to clap their hands for joy." It is in like manner when the spiritual Israel are covered with blossoms, and abound in fruit, that "they are filled with all joy and peace in believing." They who have never heard the glad tidings of the Gospel, must be strangers to this felicity. ¶ "They are like the heath in the desert, that seeth not when good cometh, they inhabit the parched places in the wilderness, in a salt land and not inhabited." When, however, the faith of the Gospel takes possession of the heart, then also does spiritual joy spring up in the soul. Is God indeed in Christ the God of love? Does grace abound to the chief of sinners? Is atonement made by

* Zech. xiv. 9. † Mal. i. 11. ‡ Isa. xi. 9. and lxxv. 25. § Isa. xxxii. 16. ¶ Ezek. xvii. 22---24. ¶ Jer. xvii. 6.

the blood of Jesus? Does the Judge of all dispense pardon and salvation for his sake? Are they convinced of all this, and is it possible for them not to "rejoice with joy unspeakable, and full of glory?" * "They who believe the joyful sound, receive the word gladly, and rejoice for the consolation." Their grounds of sorrow are indeed numerous, and many of them are such as are peculiar to themselves, but even at the time when † "the heart knoweth its own bitterness, there may be in it joys with which a stranger doth not intermeddle." Never was there a more groundless, or absurd reproach, brought against the religion of Jesus, than that it fills the hearts of its votaries with distressing fears, and overcasts their countenance with the gloom of melancholy. Who can have reason to abound in joy, if not they "who have tasted that the Lord is gracious?" Have they not a reconciled God, a kind and gracious Redeemer to rejoice in? Many spiritual blessings in actual possession to delight their hearts, and a high and glorious inheritance in prospect to gladden their souls under the calamities of life?

In this respect the New Testament dispensation far excels the old. The saints in Old Testament times had much "of a ‡ spirit of bondage which operated to produce fear, but we, says the apostle, have received the spirit of adoption, teaching us to cry Abba, Father." We have the promises relating to the Saviour's mission accomplished, a Saviour already incarnate, and dwelling in our nature, a redemption finished, § "a great High Priest who is for us passed into the heavens," a clearer and simpler dispensation of religion, and a fuller manifestation of the mysteries of the Gospel, and of the joys of heaven. || "Should not then the inhabitants of Zion cry out and shout, seeing that great is the Holy One of Israel in the midst of them?" ¶ "Should not Israel rejoice in him that made him, and the children of Zion be joyful in their King?" Yes, it becomes believers to "rejoice in the Lord," and if they joy not in him, it is because their faith has so little influence upon their minds, and because "they have forgotten the exhortation which speaketh unto them as unto children," ** "Rejoice in the Lord alway, and again I say rejoice." The abundant joy of New Testament times, especially of the times referred to in the passage before us, is often spoken of in Scripture. †† "Behold, saith the Lord, I create Jerusalem a rejoicing, and her people a joy: and I will rejoice in Jeru-

* Acts ii. 41. and xv. 31.

† Prov. xiv. 10.

‡ Rom. viii. 15.

§ Heb. iv. 14. || Isa. xii. 6.

¶ Psal. cxlix. 2.

** Philip. iv. 4.

†† Isa. lxxv. 18, 19, 22.

saalem, and joy in my people: and the voice of weeping shall no more be heard in her, nor the voice of crying, for as the days of a tree, are the days of my people, and mine elect shall long enjoy the work of their hands. * Violence shall no more be heard in thy land, wasting nor destruction within thy borders, but thou shalt call thy walls salvation, and thy gates praise. † The Lord, it is promised, shall comfort Zion, and comfort all her waste places; he will make her wilderness like Eden, and her desert like the garden of the Lord, that joy and gladness may be found therein, thanksgiving and the voice of melody. ‡ Break forth into joy, it shall then be said, sing together; ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem; the Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God. § Ye shall go out with joy, and be led forth with peace, the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands."

VI. The promise relates to the prosperity of the church in respect of *stability*.---It is here promised that the Lord shall cause them that come of Jacob to take root. The vicissitudes which take place in human affairs, teach us the vanity of the world, and the perishing nature of all that seems most durable in this region of shadows. When we read the history of nations, what do we read but the history of incessant revolution, one dominion erecting itself upon the ruins of another? Those kingdoms and empires which seemed established on the firmest foundations, have long since crumbled down, and "have left not a wreck behind." Sunk beneath the weight of years, the most venerable institutions have, at length, mouldered into dust. The church of God, however, has been || "like mount Zion, which cannot be moved, but abideth for ever." "Built upon the rock of ages," the emissaries of hell, after all their malicious attacks, have found themselves utterly unable to prevail against her. Particular churches, it is true, as well as individual professors, have apostatised from the faith. Nay, further, in perusing the history of the church, many instances occur, in which her visible glory has been obscured, and her boundaries extremely narrowed; her children enfeebled by hardships, and reduced to a small number by persecutions of various kinds. But "let not the daughters of Zion hang their harps upon the willows, and weep over the desolations of Jerusalem their chiefest joy." Let them hear the

* Isa. lx. 18.
|| Psal. cxxv. 1.

† Isa. li. 3.

‡ Isa. lii. 9, 10.

§ Isa. lv. 12.

charter of her security, and take courage amidst all the vicissitudes to which she may be exposed. * “Though I make a full end of all nations, yet will I not make a full end of thee, for the Highest himself shall establish her.” In the lowest condition to which she has been reduced, her friends have still † “this answer to give to the messengers of the nations, that the Lord hath founded Zion, and the poor of the people shall trust in it.” If the Gospel has been removed from one region to another, it has been in order to disseminate the more the seeds of evangelical truth, and to prepare the way for a more plentiful and glorious harvest. In those periods in which the church of Christ has been most exposed to suffering, it has usually flourished the most. Like the bush in the wilderness, it has preserved its verdure in the midst of the fire, and has burned without consuming. Like the sand upon the sea-shore, it has not only resisted the fury of the waves, but has been washed more clean by those waves which threatened its destruction. We know that the seed of God which has been sown in the heart, and reared and cherished by the influences of his favour, shall survive the ravages of death, and flourish with new vigour and fertility in the celestial paradise. And shall we suppose it to be otherwise with the church of true believers? No, ‡ “the foundation of God standeth sure, having this seal, the Lord knoweth them that are his.” Their stability is founded on the unchangeable love, the inviolable faithfulness, the everlasting covenant of God, on the person and mediation of our Lord Jesus Christ.—In the latter days, we have reason to believe that this shall be singularly manifest by their appearing triumphant in purity and glory over all opposition. § “And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established on the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. || Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down, not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. ¶ In that day sing ye unto her, a vineyard of red wine. I the Lord do keep it: I will water it every moment: lest any hurt it, I will keep it night and day. ** And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward. †† I will rejoice over them saith the Lord, to do them good, and I will plant them in this land assuredly with my whole heart,

* Jer xxx. 11. Psal. lxxxvii. 5 † Isa. xiv. 32. ‡ 2 Tim. ii. 19.
 § Isa. ii. 2. || Isa. xxxiii. 20. ¶ Isa. xxvii. 2, 3. ** Isa. xxxvii.
 31. †† Jer. xxxii. 41.

and with my whole soul. * And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land, and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing: and I will cause the shower to come down in his season, there shall be showers of blessing. † Moreover I will make a covenant of peace with them, it shall be an everlasting covenant with them, and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. ‡ Sing, O daughter of Zion, shout, O Israel, be glad and rejoice with all the heart, O daughter of Jerusalem, the Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the Lord, is in the midst of thee, thou shalt not see evil any more. § Sing and rejoice, O daughter of Zion, for lo, I will come and will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people. || The Lord thy God in the midst of thee is mighty, he will save, he will rejoice over thee with joy, he will rest in his love, he will joy over thee with singing. ¶ And I heard, says John, a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

VII. The promise relates to the prosperity of the church in respect of *extent*.---We have already seen that the promise relates to the prosperity of the church in respect of *number*, we have also seen that this number shall be exceeding great; it follows, of course, that the boundaries of the visible church must be enlarged; and indeed the text leads us to expect that her walls shall encompass the whole habitable world. It is urged by infidels, as an argument against Divine Revelation, that it is not universal. How can we suppose, say they, that the christian religion is the gift of God to the world, since we find that it is only a small portion of the human race to whom it has ever been made known? The objection is founded on this gross mistake, that if God grant any remarkable favour to one man, or class of men, He is, therefore, bound to bestow it on all. A supposition which is contradicted every day by the dispensations of his Providence. Why will infidels limit the prerogative of the Holy One?

* Ezek. xxxiv. 25, 26. † Ezek. xxxvii. 26. ‡ Zeph. iii. 14, 15.
§ Zech. ii. 10, 11. || Zeph. iii. 17. ¶ Rev. xxi. iii.

Why will they refuse to the God of grace that sovereignty in dispensing his favours, which they every day see exercised by the God of nature? Will they maintain that the light of philosophy, which is their boast, is not a blessing? will they say that it is not a beam from the Father of lights, because it has illuminated their minds only, and those of their few favoured brethren who walk with them in the paths of science? The Gospel is a revelation of the grace of God in Christ Jesus, or of his unmerited love; and has he not a right to do what he will with his own? What is unmerited by all, he may surely grant to few or to many, just as it seemeth good in his sight.

But though the Gospel has never yet "been made known to all nations for the obedience of faith," we are sure that it shall not always be confined within the narrow limits by which it is at present circumscribed. It is in the purpose of heaven to communicate its light and its blessings to all the tribes of the earth; and matters are in a state of preparation for the accomplishment of this grand and much-longed for event. For reasons just and wise, no doubt, though to us inscrutable, "darkness hath long been allowed to cover the greater part of the earth, and gross darkness the people." We are waiting, however, for a time when, to use the Apostle's expression, * "the fulness of the Gentiles shall come; † when the earth shall be full of the knowledge of the Lord, as the waters cover the sea; ‡ when the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ; when Israel shall blossom and bud, and fill the face of the world with fruit."—The miseries which Christianity is intended to remove are diffused as widely as the children of men. Whether men move in a higher or in a lower sphere, whether they are enlightened or ignorant, civilized or savage, they all have equal need of its blessings, and equal capacity of receiving them. The Mosaic economy was limited in its advantages only to one privileged family; but the Gospel acknowledges no distinct race. With equal complacency it looks on men of every name, of every language, of every colour, and of every clime. It discovers a refuge, to which the guilty and the miserable from all corners of the earth, and from all conditions of human life, from the cottages of the poor, and from the palaces of kings, from the dwellings of the simple and the untaught, and from the habitations of horrid cruelty, may flee for safety. It has already effected an astonishing revolution in human affairs, and it

* Rom. ii. 25.

† Isai. xi. 9.

‡ Rev. xi. 15.

will still continue to operate with increasing power, till ignorance and vice, superstition and delusion, be in a great measure banished from the world. It is here promised that in the latter days Israel shall *blossom and bud*. Like a tree grown to its full dimensions, the Church of Christ shall then overspread the whole earth; the hills shall be covered with the shadow of it, its boughs shall be sent out to the sea, and its branches to the river; it shall spread itself like a goodly cedar, and be a dwelling-place to the fowl of every wing. Over many of those hearts, and over all those countries where Satan now has his seat, Messiah the Prince shall gloriously sway the sceptre of peace; and where ignorance and barbarity reigned, knowledge and piety shall increase.—

*“ His name shall endure forever: his name shall be continued as long as the sun; and men shall be blessed in him, all nations shall call him blessed. He shall have dominion from sea to sea, and from the river to the ends of the earth. They that dwell in the wilderness shall bow down before him †, and the isles shall wait for his law. ‡ Princes shall come out of Egypt, Ethiopia shall soon stretch out her hands unto God. || The kings of Tarshish and of the isles shall bring presents unto him, the kings of Sheba and Seba shall offer gifts; yea, all kings shall fall down before him, all nations shall serve him. § He will say to the north, give up, and to the south, keep not back; bring my sons from far, and my daughters from the ends of the earth, ¶ so shall men fear the name of the Lord from the west, and his glory from the rising of the sun. ** It shall come to pass that he will gather all nations and tongues, and they shall come and see his glory. †† And when his way shall be known upon the earth, and his saving health among all nations, then from the uttermost parts of the earth songs shall be heard, even glory to the righteous One. ‡‡ Sing, O barren, it shall then be said: thou that didst not bear, break forth into singing, and cry aloud thou that didst not travail with child, for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes, for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.”

Thus we have attempted to illustrate the promise in the

* Psal. lxxii. 17. 8, 9. † Isa. xlii. 4. ‡ Psal. 68. 31. || Psal. lxxii. 10, 11. § Isa. xliii. 6. ¶ Isa. lix. 19. ** Isa. lxvi. 18. †† Psal. lxxii. 2. Isa. xxiv. 16. ‡‡ Isa. liv. 1 3.

text. From the manner in which it is expressed, it is evident that in all the happy events to which it refers, the agency of God shall be signally conspicuous. Mark the phraseology—He shall *cause* them that come of Jacob to take root. In his works of providence and of grace, God frequently sees it meet to employ secondary causes as the instruments of his operation, yet their efficacy depends entirely on his superintending influence. It is his hand which sustains the great chain of causes and effects, and his agency which pervades and animates the worlds of nature and of grace. In the world of nature the ground must be tilled and the seed sown; but it is He who commands the “clouds to drop down fatness;” it is He “who gives the clear shining after the rain;” and it is He who causes the earth “to yield her strength.” In the world of grace, in like manner, he makes use of means for the accomplishment of his designs, to cultivate the barren soil of the human heart, and to render it productive of the various and invaluable fruits of righteousness. All the institutions of grace, and especially the ministry of the Gospel, are intended for this purpose. But daily experience may convince us that all human efforts will be in vain, if God deny his gracious and powerful influences. * “It is not by human might, nor by power, but by my Spirit, saith the Lord of hosts.” We find, indeed, that the means of religion are not alike successful with all who enjoy them. Very different was the success which attended the Gospel even in the days of the Apostles. And still how different is its success at some times, and in some places, and at different times in the same place, though the message be the same, and the preacher the same. To some it comes like “the dew upon the tender herb,” while on others it falls like the rain upon the barren rock, running off as it descends, without leaving any impression. In regard to some, it subdues the most rebellious, and purifies the most polluted heart; while others, though reasoned with, and entreated in the most affecting manner, yet still continue as stupidly ignorant, unbelieving, and perverse, as ever. The reason is obvious. To the one “the Gospel comes not in word only,” but † “in demonstration of the Spirit and of power.” The others hear as if they heard not. From them God in sovereignty withholds his grace; for ‡ “he hath mercy on whom he will have mercy, and whom he will he hardeneth.”

Now, if in time past, the agency of God has been dis-

* Zech. iv. 6. † 1 Cor. ii. 4. 1 Thess. i. 5. ‡ Rom. ix. 18.

played in giving success to the Gospel, must we not believe that it shall be still more signally conspicuous at that period to which the text refers? * "Thus saith the Lord that made thee, and formed thee from the womb, which will help thee: Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen, for I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring, and they shall spring up as among the grass, and as willows by the water courses." † "Drop down, ye heavens; from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together. I the Lord have created it." ‡ "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. || And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim." All the events of his providence he will doubtless conduct and overrule in subserviency to these purposes of his grace. He will provide and employ instruments by whom they shall be effected, and will, according to his promises, crown their labours with abundant success. Has not God in all ages "given testimony to the word of his grace?" and in circumstances as unfavourable as any which can possibly occur? Are we not sure, from the concurrent testimony of all history, sacred and profane, that many in different countries have been made willing to embrace the doctrines of the Gospel at the expence of renouncing whatever antiquity had rendered valuable, whatever education had taught them to revere, and whatever their own hearts had endeared to them as "a right hand, or a right eye?" What he hath done, he can still do. § "His hand is not now shortened, that it cannot save," his bowels of mercy are not now restrained, that he should not show compassion, as in time past. For ¶ he is the same yesterday, to-day, and for ever." Shall we imagine that he begins a work which he is not able or not willing to finish, that he makes promises which he will never fulfil, or raises hopes which he will never realize? Such a supposition is equally groundless, unreasonable, and profane. Far be it from us to question his love, to impeach his faithfulness, or to deny his power, who has declared,

* Isa. xlv. 2-4. † Isa. xlv. 8. ‡ Hos. xiv. 5. || Joel iii. 18.
§ Isa. lix. 1. ¶ Heb. xiii. 8.

* “As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”

1. What gratitude ought we to feel that we have been favoured with the Gospel! † “Through the tender mercy of our God, the day spring from on high hath visited us, to give light to them that sat in darkness, and in the shadow of death, to guide our feet into the way of peace.” By the kind providence of God, the light of the Gospel very early visited these lands, and after escaping from many corruptions, under which for ages it seemed to have been buried, has been transmitted to us pure and entire, even until this day. “Blessed are our eyes, for they see, and our ears, for they hear, what many prophets and righteous men desired to see and hear, but were not permitted.” “Have not then the lines fallen unto us in pleasant places; yea, we have a goodly heritage.” Other nations may be blessed with a more fertile soil, with a more genial climate, and with a sky more serene and unclouded, but no nation under heaven can boast of such an exuberance of the richest spiritual blessings. Did the God of Salvation at an early period visit our land, though situated “in the uttermost parts of the earth,” with the light of the Gospel? “Did he thus convert the wilderness into a fruitful field, and the dry land into springs of water,” while countries more populous, and in various respects more considerable, were left in utter desolation? Has he still preserved to us this invaluable blessing, notwithstanding our mis-improvement of it, and the many dangers to which it has been exposed? How great are our obligations to his sovereign, distinguishing, and unmerited mercy! “Much is required of us, since to us much hath been given;” and how can we better testify our sense of the divine goodness to us, than by endeavouring to ‡ “walk worthy of the Lord, unto all pleasing,” and by giving all diligence, that others may be brought to the enjoyment of the same inestimable blessing.

If we know the value of our own souls, we shall feel an affectionate regard for the souls of others. If we have expe

* Isa. lv. 10, 11. † Luke i. 78. 79. ‡ Col. i. 10.

rienced the misery of a natural state, and the happiness of deliverance from it, through the faith of Christ, we shall ardently wish to see others as blessed and happy as ourselves. Ah! how deplorable the state of those who have never been visited by the light of divine truth! * “They are dead in trespasses and sins, walking according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. They have their conversation in the lusts of the flesh, fulfilling the desires of the flesh, and of the mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts; and are without God, without Christ, and without hope in the world.” How lamentable is it to see a soul in danger of perishing for ever; a soul capable of knowing God, yet entirely ignorant of him; formed to enjoy the sublimest pleasures, yet destitute of any relish for them; destined to exist for ever, yet without a hope, a wish, beyond the grave; on the brink of eternity, yet secure and thoughtless; laden with guilt, yet fearless of punishment! A sight so sad, as this cannot fail to pierce the heart of the true Christian with the tenderest commiseration. Are the heathen nations covered with the grossest darkness, and enslaved by the vilest and most turbulent passions? Have they no God, as a friend to whom they can flee for safety? No divine aids, to support their minds when overwhelmed with the troubles of life? No promise of better blessings, to secure them from despondency? No hope of future happiness, to sooth their tempestuous passions, or to administer joy and gladness to their hearts? Who is there that has known and believed the Gospel, who does not ardently wish to enlighten and bless them with its cheering beams and consoling hopes? Is not this an object fitted to arouse all our Christian sympathies, and to engage our warmest, our most unwearied exertions? Do we feel as men and as Christians, and can we look on unconcerned, and see our brethren “perishing for lack of knowledge?” “Let us not forbear to deliver them that are drawn unto death, and those that are ready to be slain. Thus the blessing of them that are ready to perish shall come upon us, and we shall cause the hearts of those who dwell in habitations of horrid cruelty to sing for joy.”

2. How little reason have Christians to complain that

* Eph. ii. 1, 2, 3. and iv. 18. and ii. 12.

they

they have no prospect of seeing in their day the happy period to which the text refers! Have they not heaven in prospect? and if the latter days shall be glorious, what shall heaven be? There they shall enjoy happiness boundless as their largest wishes, and lasting as their immortal souls. They shall for ever behold his face who, as the Sun of the spiritual world, sheds light and joy on all on whom he shines; they shall for ever feel his love, awakening the most delightful sensations in their breasts; and they shall for ever contemplate the wonders of his wisdom and grace, as they are displayed in his works, and especially in their redemption. The ineffable delights of immediate fellowship with God and the Lamb, the perfection of their nature in conformity to his image, and the subordinate, though sublime, pleasure of society with angels, and good men assembled from every region of the earth, these shall diffuse light, and life, and joy unspeakable and everlasting, through the hearts of the redeemed. Nor is it possible to suppose any limits to their bliss; for they shall rise higher and higher in perfection, and receive new communications of happiness, as their capacities for ever expand. "The glory therefore of the latter days, great as it shall be, will have no glory, by reason of the glory of heaven," which excelleth.

But though we should not live to see the full accomplishment of inspired prophecies respecting the future prosperity of the church, yet may we not conclude, from many circumstances in the aspect of the present times, that the period of their accomplishment is rapidly approaching? How else shall we account for that uncommon interest in the eternal welfare of the heathen, which has been so generally excited among Christians of all denominations? Why has God poured out on the churches, "a spirit of supplication" for them? Why has he opened the hearts of his people to contribute with unaccustomed and increasing liberality, for the purpose of sending the Gospel unto them? Why has he raised up men to devote themselves to this blessed work, men unmoved by difficulties and dangers, "who count not their lives dear unto them, that they may testify the Gospel of the grace of God, and may preach among the heathen the unsearchable riches of Christ?" May we not perceive, in all this, the opening prospect of better and more prosperous days to the church, than any we have hitherto seen? And must it not be happy, as well as honourable, to be instrumental in promoting this great and blessed work, though we should not live to behold its

final completion? "A crown of righteousness" is reserved for the faithful servants of Christ. The souls which they have been instrumental in saving from destruction, shall, in the future world, be pointed out to their unspeakable joy, and like jewels shall sparkle in their crown. * "They that are wise shall then shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever."

3. What powerful encouragement does this subject afford to missionary exertions! We have seen that the Scriptures abound with promises of great prosperity to the church in the latter days, and we know that higher security cannot, in the nature of things, be given, than a divine promise. "The heavens and the earth may pass away, but one word which the mouth of the Lord hath spoken," cannot fail of accomplishment. Faithfulness is essential to his nature, and truth is the character of all his words. Difficulties indeed may be expected to occur, and opposition to be made to the accomplishment of his promise; but his promise is immutable, and the arm of Omnipotence can easily perform whatever he has promised. Shall we therefore give way to discouraging apprehensions, because of the little progress which the Gospel has hitherto made in the world, and the little influence which it seems to have on those who profess it; because of the opposition which is made to its spread by the exertions of infidelity, of worldly politics, of human wickedness, or of infernal malice; and because of the want of zeal to support it which appears in some, and the spirit of hostility so openly cherished by others, to every attempt for the diffusion of its blessings? No, † "God hath spoken in his holiness; we will rejoice. ‡ All the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee. § It is a light thing, he said to his Son, that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the end of the earth." The work is God's, and it cannot miscarry. || "He shall build the temple of the Lord, and he shall bear the glory. ¶ He will work, and who shall let it? ** Before him every valley shall be exalted, and every mountain and hill shall be made low, and the crooked things shall be made straight, and the rough places plain."—Were

* Dan. xii. 3. † Psal. cviii. 7. ‡ Psal. xxii. 27. § Isa. xlix. 6.
|| Zech. vi. 13. ¶ Isa. xliii. 15. ** Isa. xl. 4.

we, it is true, to “observe the winds” of former disappointment, “we should not sow;” were we to regard “the clouds” which have darkened the days that are past, we should not reap. We are apt to be discouraged because the seed of the word sown among the heathen has been hitherto, in general, so unproductive. There can be no doubt, however, that God’s time is the proper time, that beyond his time the work shall not be one moment delayed; and it becomes us to believe, that a moment sooner would not be for his glory, or for the good of his people. * “The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.”—How noble is the cause in which the Missionary is engaged! It is the cause of God and Christ, the cause of truth and righteousness, a cause which involves in it the glory of God and the everlasting happiness of millions, and which shall ultimately triumph over all opposition. How seasonable and effectual the aid which is promised him; for while he is ready to exclaim, † “Who is sufficient for these things?” the Saviour replies, ‡ “My grace is sufficient for thee, my strength is made perfect in thy weakness.” How honourable the company with whom he is associated! He is joined with prophets and apostles, with an illustrious band of martyrs and confessors, with the flower of the human race; all the wise and the good, who have laboured in their successive generations, by their instructions, counsels, prayers, and example, to promote the spiritual and immortal interests of others. How great and invaluable the reward which awaits him! § “Be thou faithful unto death, saith He who is the first and the last, who was dead and is alive, and I will give thee a crown of life.” “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” Is there then any thing too dear to be parted with, any sacrifice too costly to be made in the cause of Christ, and in promoting the salvation of souls? Surely we are bound by every thing fit and reasonable, by every thing great, and generous, and grateful, cheerfully to devote our time, our talents, our substance, all that we are, and all that we possess, to this blessed and honourable service. ---In fine, to zealous exertions must be joined the most fervent prayers for the divine blessing, for it is God alone who giveth the increase, and makes the means which we employ effectual. If “the arm of the Lord be revealed,” there is nothing to

* Habak. ii. 3.
10. and iii. 21.

† 2 Cor. ii. 16.

‡ 2 Cor. xii. 9.

§ Rev. ii.

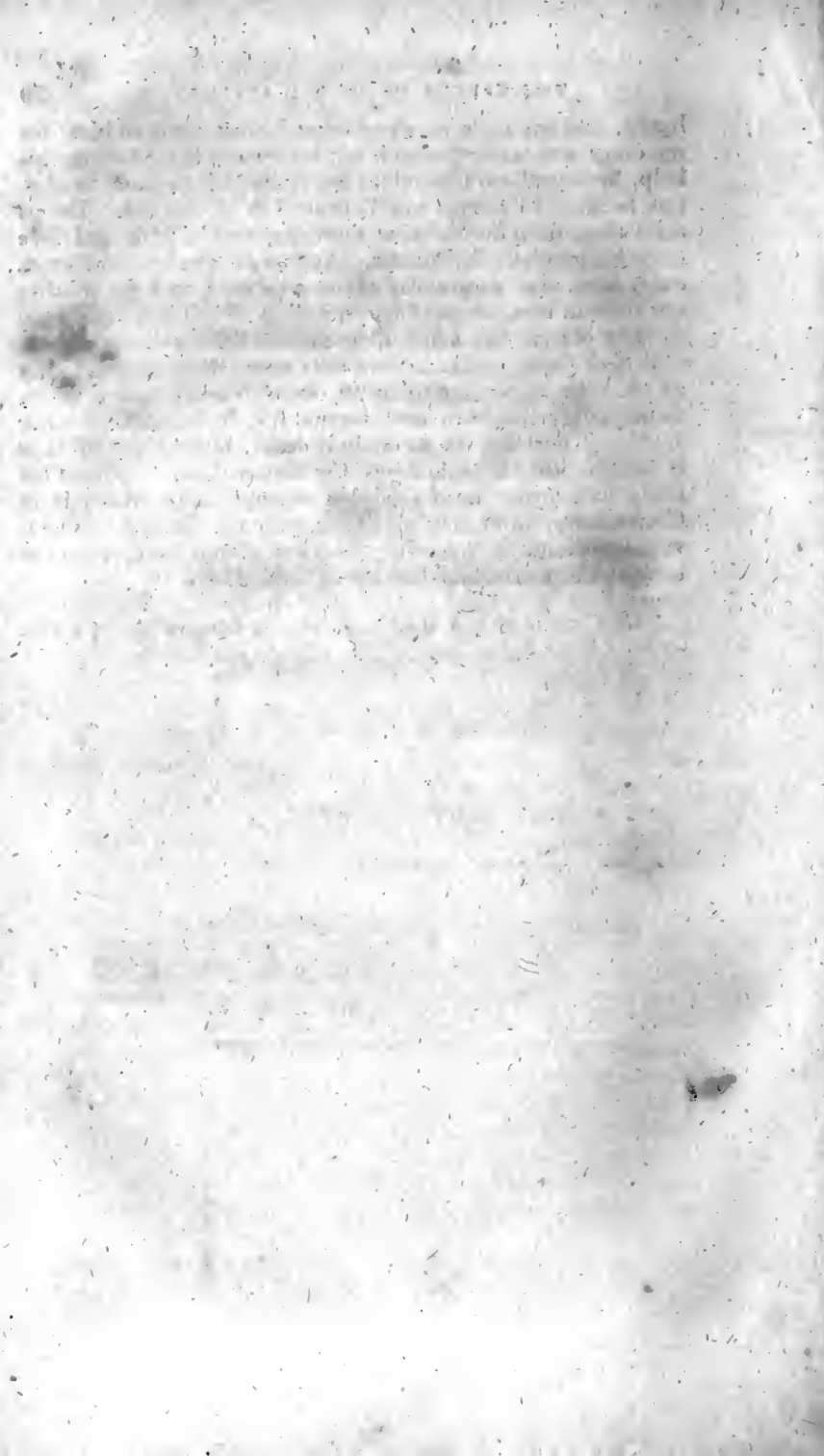
fear; if that be not revealed, there is nothing to hope. * “Ye therefore that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.”

4. How careful ought we to be to attend to the state of our own souls in the sight of God. Have we the greatest reason to be thankful that “to us the word of salvation hath been sent,” and should we not be earnestly concerned to improve it for our own salvation? How apt we are to undervalue our privileges; because we have never known what it is to be deprived of them! But how criminal the folly, how aggravated the guilt, of such conduct! Would not that man be justly accounted a fool, who expects to reap a crop in harvest, while he neglects to cultivate his fields in spring? And shall he be reckoned more wise, who expects to obtain salvation, while he habitually neglects the use of those means by which it is to be obtained? How much worse than Heathens must we be, if we remain in darkness, while “the true light shineth” around us! And far more awful must be our condemnation. What will it avail that we are instrumental in the salvation of others, if we ourselves be strangers to Christ? In that case we may say, † “they made me the keeper of the vineyards, but mine own vineyard have I not kept.” ‡ “What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?” Other things may claim our attention and care in their season, but the salvation of our souls is the “one thing needful,” for which we ought, at all seasons, and in all places, to feel an uninterrupted solicitude. Union to Christ by a living faith is the only foundation of all true religion in the soul, the only source of spiritual peace, prosperity; and happiness, and the only way to everlasting life. § “I am the way, he saith, the truth, and the life; no man cometh unto the Father, but by me. || If we believe not in Christ, we shall die in our sins. ¶ The wrath of God is revealed from heaven against all unrighteousness and ungodliness of men, who hold the truth in unrighteousness;” and surely ** “It is a fearful thing to fall into the hands of the living God.” O that we may take warning in time, and not trifle with eternity, since our immortal souls are at stake. Let us not say, my burden is so heavy, and my guilt so great, that I dare not come to the Saviour; but let us rather say, my burden is so

* Isa. lxii. 6, 7. † Song i. 6. ‡ Matth. xvi. 26. § John xiv. 6.
|| John viii. 24. ¶ Rom. i. 18. ** Heb. x. 31.

heavy, and my guilt so great, that I must come to him, for no other arm can remove it but his own. He offers me his help, because I am miserable; he invites me to come to him, not because I deserve, but because I need, his aid. Let us arise then from our delusive slumbers, and in faith and love obey his gracious invitations. Let us renounce every hope, every plea, but his promise and mediation; and committing our souls to him, we need fear nothing. * "The eternal God shall be our refuge, and underneath us the everlasting arms. † Where sin abounded, grace does much more abound; that as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord. ‡ For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." May God make us § "wise unto salvation through faith which is in Christ Jesus," and may we at last reap the fruit of this heavenly wisdom, in "receiving the end of our faith, even the salvation of our souls."-----*Amen*, and *Amen*.

* Deut. xxxiii. 27. † Rom. v. 20, 21. ‡ Rom. vii. 23. § 2 Tim. iii. 15. 1 Pet. i. 9.



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THE SIGNS OF THE TIMES FAVOURABLE
TO THE CAUSE OF MISSIONS.

A SERMON

PREACHED BEFORE

The Missionary Society,

AT

TOTTENHAM COURT CHAPEL,

Thursday Evening, May 14, 1807,

BY THE

REV. JOHN GRIFFIN,

OF PORTSEA.

Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh, behold, his reward is with him, and his work before him. Isa. lxi. 10, 11.

THE SONS OF THE FATHERS FAVORABLE
TO THE CAUSE OF AFRICANS

W. B. E. F. O. V.

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SERMON III.

THE SIGNS OF THE TIMES FAVOURABLE TO THE CAUSE OF MISSIONS.

PSALM cii. 13.

*Thou shalt arise, and have mercy upon Zion : for the time to
favour her, yea, the set time, is come.*

IT is natural to the human mind to be desirous of looking into futurity. Its faculties are formed for this exercise, and it is right they should be thus employed. But as the medium through which future objects are discovered is obscure, and our powers are weak, it requires that we should be diffident in our determinations respecting them. From the common course of events, from past experience, and from analogy, we infer what will probably be the result of present occurrences : while the pages of Revelation present us with such general principles as may direct our minds to more certain conclusions.

The confidence of the Psalmist that the Lord would arise and have mercy on Zion, was either founded on his character and promises, or was the effect of the immediate inspiration of the Holy Ghost. God has a set time to favour the souls of his people, and to advance the interest of his church. When this arrives, occurrences, means, and instruments, must all concur to effect his designs ; for he has said, " My counsel shall stand, and I will do all my pleasure." There is nothing too hard for the Lord. He presides in the cabinets of princes, in the legislative assemblies of nations, in the councils of war, and in the hearts of generals and soldiers, and turns them as he does the rivers in the south, whithersoever he pleaseth. His providence prepares the way, and his Spirit accomplishes the work. He teaches and renews the hearts of men, and qualifies them for missionaries.

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When he gives the word, great shall be the company of them that preach it. The set time to favour Zion may either allude to the deliverance of the Israelites from Babylon, the advent of our Redeemer, and the preaching the Gospel by his Apostles; or it might be designed to lead us forward to the times when the obstructions which were to arise from anti-christian principles should be removed, and a way opened to communicate the knowledge of God's method of salvation to all the nations of the earth.

A Christian, studying the prophecies, and contemplating the events of Providence, twelve hundred years ago, resembled a traveller on his journey at the close of day, when the shades of the evening were fast closing upon him, and the lowering appearance of the heavens threatened a dark and tempestuous night. But we who live at the commencement of the nineteenth century, are like travellers who have passed through the anxieties and the dangers of the night, and are cheered with the dawn of a fair morning. Indeed the sun of evangelical light and liberty has already tinged the clouds with beauty, and thrown his rays on the distant hills, opening to us, as we proceed, a delightful and animating scene. Let us be grateful, and rejoice that the set time to favour Zion is come; for the Church may be said to be favoured, when the obstacles to her increase are removed, when the numbers of her members are increasing, when the Spirit communicates a rich effusion of his grace to his ministers and people, and when they feel an ardent desire, and make use of suitable means, that the kingdoms of the world may become the kingdoms of our God and of his Christ.

The subject which is to engage our attention this evening, was suggested to me by those whose office it is to direct the affairs of this Society. It is stated in these words, "What are the signs of the times favourable to the cause of missions?"

The importance of this question will appear, in proportion as the answer is calculated to stimulate us to renewed exertions in the great cause; as it enables us to rise superior to every temporary discouragement, and as it tends to inspire our minds with confidence that our expectations of final success will be fully realized.

Properly to answer this question requires a much more extensive knowledge of the history of man and of society,
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of the relative state of nations, of the spirit of the times, and of the aspect of prophecy, than I possess. But as the subject comes thus providentially before me, I will present my views of it with explicit boldness, yet with humble deference to the opinion of those whose years and superior knowledge give them the ability and the right to be judges in this case. To such I will thankfully and cheerfully submit the principles and statements of this discourse for their correction. May He who orders all things after the counsels of his own will, give unto his servant the spirit of wisdom and of a sound mind, that he may not darken counsel by words without knowledge!

I shall class the answers to the proposed inquiry under distinct heads of discourse, and illustrate as I proceed, concluding with some inferences from the whole.

I. In the first place, the present state of society in Europe and North America, with its probable influence on the state of the world, is favourable to the cause of missions.

The state of society in the world, previous to the Reformation, was greatly inimical to the general diffusion of knowledge, and to the evangelizing of the Heathen. That event, connected with the discovery of the Western Continent, and of the art of printing, has effected a change in the moral and intellectual state of man, unexampled in the history of the world. The condition of men, in which the lands are possessed by the few, and the labour performed by the mass, without that division into smaller parts, which has obtained as the result of trade and the useful arts, is very unfavourable to the attainment of mental improvement and of divine knowledge. It is seldom that religious principles make any considerable advance in an uncivilized state of society. Ignorance is a mighty barrier to the diffusion of Gospel truth. We see clearly that it seldom makes rapid progress among the more degraded part of mankind. On the other hand, there are few avenues to the judgments and consciences of that part of society which is constantly revelling in riches and luxury. These are surrounded with pride and flatterers, as with a coat of mail. That state of man, therefore, in which the people are divided into two classes only, the rich and the poor, and not balanced by the middle orders of society, forming a variety of gradations between these two descriptions of men, is highly prejudicial to human happiness and the spread of the Gospel. This was once the state
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of Europe, and is still the state of various parts of the world. But the intercourse which commerce has opened between different nations, and between one part of the same country and another, has introduced a variety of gradations into society. It has brought the greatest extremes of the people nearer together, and made them sensible of their mutual dependence and interest. Commerce, together with the funding system, has divided power and influence between the great landed proprietors, and the trading part of the community. This has introduced new habits among nearly all classes of the people; has opened the human mind to improvement; and has rendered great numbers of the active members of society, in a good degree, independent of the opulent and powerful. It is owing to this, as a preparatory means, that knowledge and religion have made such rapid progress in England and some other commercial states. The principles introduced by the Reformation have effected a change favourable to religious toleration; which is gradually spreading over all parts of the European continent, has long had a distinguished place in Great Britain and America, and will, by degrees, make its way into other parts of the world, and prepare them for the reception of the Gospel.

The increasing popularity and importance of the representative system of civil government, blended with the other forms, is a powerful engine in the hand of Providence to ameliorate the state of human affairs. As these legislators arise from among the people, their interest must necessarily be kept in view, and gradually promoted. It keeps up a perpetual intercourse between different ranks in society: it promotes inquiry, and expands the human intellect: it leads to the encouragement of useful discoveries; and holds a protecting shield over the rights of conscience. Indeed, the speeches of the English House of Commons have done more to enlighten the world, than was ever done by all the orators of Greece and Rome, and by all the writers of antiquity. These legislators have been the enlightened harbingers of missionaries to all the civilized parts of the globe. They have already been of vast importance to America, to the continent of Europe, and will continue to be so to various parts of the world.

The art of printing has introduced into Europe a new class of labourers, of interests and principles. It has become one of the means of employing thousands of the community, and of affording a vast revenue to the state; while the increasing

number of books which are annually circulating through all classes of men, are continuing to promote the welfare of society, and to prepare the people for the reception of the Gospel. The influence of civil and religious liberty; of the improvements constantly made in the civil and criminal codes, and of the extensive gradations which commerce has effected in society, is like the influence of the sun, constant, powerful, and benign.

How this subject bears upon the cause of missions, will appear, by considering where the sun of knowledge and national happiness first began to shine. The eastern part of the world was, in the ages of antiquity, the light of all other nations; but now, the light of revealed truth, having left the East, has been for a long period of time shining in the West; but as in the order of nature, so in the order of Providence, it is now rising again in the East. The influence that the principles, habits, laws, and commerce of the transatlantic and European nations will have upon the Asiatic, African, and South American inhabitants, may be much more rapid and powerful than we can imagine. God has usually prepared the nations for the reception of the Gospel, by a variety of concurring circumstances favourable to its success. Such were the events previous to the coming of Christ. Such was the captivity of the Jews in Babylon, where many finally settled, and from whence, afterwards, they were scattered into all the adjacent countries. Haman said to the king Ahasuerus, "There is a certain people scattered abroad, and dispersed among the people in all the provinces of thy kingdom."

The world was prepared for the preaching of the Gospel, by being, at the time of its first promulgation, under the dominion of the Roman government. The places where evangelical truth made the most evident and extensive progress, were places nearest to the sea-coast, most addicted to trade or commerce, which had the greatest intercourse with other parts, and where, upon the whole, the people were best informed. Those parts of the world, therefore, which are most enlightened, will generally be found the most promising stations for missionaries. The state of the western part of the world will gradually teach, by its example, the other parts, how to estimate knowledge, general principles, and the unerring scriptures of truth. The state of society in this part of the earth is therefore favourable to the cause of missions, as it is calculated gradually to prepare the world for the Gospel,

pel, by introducing new civil codes, by detaching one part of the community from its slavish vassalage to the other, by creating new habits and modes of thinking, and by increasing knowledge, which will make the people dissatisfied with their ancient superstitions, and thereby render them capable of perceiving the superior excellence of the truths of revelation.

II. The analogy of present events with those of the last three hundred years is favourable to the cause of missions.

It is right to reason from the analogy of a long train of events, especially when that analogy evidently comports with the spirit and design of prophecy. However we may regret the fact, truth constrains us to remark that wars form the most prominent features in the history of nations. To these we are therefore to look for great results. For some hundred years after the death of Constantine the Great, almost every new war left society under new and aggravated evils; evils of the worst kind, because they were such as respected the mind. The human character was degraded. Power, riches, and offices, were made paramount to intellect and principle. The people were gradually led into the darkness of ignorance: then they were corrupted, and then enslaved. Every new event created new mists of error; and every war forged new fetters with which to chain the human mind. But the principal events of the last three hundred years have borne a more favourable aspect. Almost all the wars since the commencement of the 15th century have left society, upon the whole, in better circumstances than they found it. This was not the design of the authors of these sanguinary conflicts; but it has arisen out of a vast combination of occurrences, which no human wisdom could foresee, nor human power controul.

The Reformation, which, though it had its commencement in a much earlier period than is generally assigned to it, burst upon the world, like the rising sun, in the preaching and writings of Luther, and effected as great a change in the intellectual, moral, political, and religious state of Europe, as the light from heaven, when it first broke from the regions of darkness, produced on chaotic nature. The cause was mighty, and unparalleled in its effects, and it has not ceased to operate. Like the luminary of the day, it moves on in its majestic course, effecting new changes for the better, wherever it communicates its influence.

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The wars between Charles the Fifth and Francis the First, and the disputes between Charles and the Pope, gave time and opportunity for the principles of Luther and his associates to be diffused through Germany and great part of the north of Europe. It is a remark which has been justly made, that the principles in favour of the best interests of men, have made a rapid and powerful progress among the people, while the rulers of the earth have been contending with each other. The emperor felt the force of this remark, and therefore made the peace of Crespy, that he might have time to suppress the Reformation, by persecuting the Protestants in Germany. Providentially, he was a day too late. His persecutions only added fuel to the fire which he wished to extinguish. His next rival, the king of France, took advantage of his conduct, and of the people's sentiments, to oppose the emperor by cherishing the Protestant cause, and declared himself the protector of the Germanic liberty. He induced Prince Maurice of Saxony to enter into open and energetic hostilities against Charles, which terminated the war by the peace of Passau, in 1552. This treaty confirmed to the Protestants the liberty of conscience; it gave a new feature to the Germanic body, and applied a new impulse to the public mind.

Such were the sentiments and affairs of the emperor of Germany and the king of France, that both courted the favour and influence of Henry the Eighth, and taught him that he held the balance in his own hand. This proved to Henry, after he had been declared Defender of the Faith for writing against Luther, that he might oppose the see of Rome with impunity. When the Pope's sentiments did not comport with his passions, he boldly proclaimed himself the head of the church of England; and not only himself contemned the Pope's bull of excommunication, but taught his people, and many others in Europe, to do the same. From this event, we may date a very interesting period of history, which, in its progress, leads to many other important events. When the people were taught by the government to despise the authority of the Roman hierarchy, they soon began to dislike a Pope in England as well as a Pope in Rome. The conflict, however, which the Priests maintained in defence of the see of Rome, taught the court and the people that their interests were reciprocal, and that they must both unite for their own safety against their spiritual enemies. This, in process of time, proved highly favourable to civil and religious liberty. The deliverance of England from the Roman yoke was of

great importance, not only as it afforded protection to the Protestant cause, but as it proved an example to other states, and an asylum to the persecuted of all nations. The oppressed Flemings fled hither in considerable numbers, and brought with them their arts and manufactures, and thus introduced that system of trade which has contributed to raise this kingdom to the rank she now holds in Europe as a commercial nation. The oppressive conduct of the Spanish government towards her subjects in the United Provinces, led them to a defection from her dominion, and forced them to unite with the Protestant cause. This was another event highly favourable to the interest of society in general. By this means European sentiments and habits have been introduced into the East Indies. When the Dutch were excluded from trading with Spain and Portugal, they turned their attention to the East Indies, and taught other Protestant nations to do the same, which has proved the means of preparing those regions for the principles of ancient days.

The thirty years' war, though in its progress awfully gloomy for the Protestant cause, yet concluded well for the world, in the peace of Westphalia. This peace gave a wound to the anti-christian beast that has never been healed, and gave encouragement to the friends of religious freedom in all parts of Europe. The conflicts between Philip of Spain, and Elizabeth of England, led to the defeat of the invincible armada, to the establishment of Holland as an independent state, to the humiliation of the Spanish monarch, commerce, and navy, from which they have never recovered, and must finally prove the total destruction of her anti-christian authority. At the same time, it gave to Great Britain a commanding attitude, which she has ever since maintained.

The conflict between the people of this country and the house of Stuart terminated well for society, in the revolution of 1688, by placing a Protestant family of the house of Brunswick on the throne of Great Britain. This proved of great advantage to the interest of man; it laid the foundation of a superstructure which has excited the admiration of the world, and affords a safe protection to all the worshippers of God, and friends of the human race. The first discovery of America was of vast importance to Europe, and the peopling the northern part of it by the English, of great use to Britain and to the liberty of the world. And even the establishment of the American states in a federal independent commonwealth, though unpleasant to the mother country, has

has proved rather an advantage than an evil to her. At the same time, it is an event big with important consequences to the liberties and commerce of Europe. The extensive and prolific soil of the Americans, their rapidly-increasing population, the principles of their constitution, and the enlightened policy of their government, afford to themselves, and to the persecuted of other nations, an asylum for liberty.

We must doubtless lament the evils of the French revolution, that tremendous political earthquake of the eighteenth century, the convulsions of which have not yet ceased, nor are the jarring elements yet harmonized; but we indulge the hope that, under the superintendence of an infinitely wise and good providence, the result of the whole will prove beneficial in promoting the best interests of society, both in France and the adjacent nations.

Having thus taken a hasty glance of the principal wars and occurrences of the last three hundred years, and proved, as far as the limits of our time would admit, that their issue has been, upon the whole, favourable for the world; is it not fair to argue that the present and future events will be also propitious, especially as the scriptures promise a better state of society, and prophecy draws out the scene to our view? All before us is conjecture, except as our opinions are founded upon the word of God, and the analogy of events which are illustrative of its meaning; and even here, modesty should hold the reins of imagination with a firm hand, and direct her course with a cautious eye. However, we are not interdicted from observing the signs of the times, but are rather under obligation carefully to study them, that we may contemplate with pleasure and gratitude the rising of the Sun of righteousness upon the benighted world, for "the set time to favour Zion is come."

It does not require a great insight into futurity, to induce a person to suppose the present state of Europe to be such as must effect rapid and extensive changes in various parts of the world. The commerce of the English nation, her increasing colonies, the activity of her people, and the principles of her constitution, are probably destined to effect important changes in Africa, Asia, and South America. These changes, under the influence of British laws and customs, may perhaps open new and capacious fields for missionary

sionary labourers, and call forth the united energies of the whole church of Christ.

On the other hand, the warlike attitude and increasing power of some of the first nations of the continent, appear destined to effect great revolutions in the affairs, principles, and habits of the states under the controul of anti-christian laws, in the Ottoman empire, in Persia, and in the western parts of Asia. Another probable consequence resulting from the present state of things is, that the states of Europe, the East and West Indies, and various other parts, being under the authority of three or four great powers, dangerous to each other, will render it necessary that each government should do every thing to conciliate the people, and to render them free and happy, in order to make them united and powerful in guarding against an external enemy. This circumstance carries with it a volume of important blessings to the inhabitants of the world, because it supposes there will be free scope for the lovers of truth, and the friends of human kind, to use every effort, within the compass of their abilities, to spread the Gospel through society. It forms a new balance of civil power, and tends likewise to effect a balance of moral and religious rights. The result of the present expensive war, and the blockading system of our enemy, will operate powerfully on the property of the anti-christian hierarchy in Italy, in Spain, and in other Catholic states. One circumstance draws profusely from the national treasury, and the other shuts out the means of replenishing it. This may render the accumulated property of the church an object of necessity with the governments, which will throw open to the inhabitants of these kingdoms the way to better teachers and to better days. Recent events have taught the bishops and priests of the Roman see, and even the Pope himself, to acknowledge that the Pope has nothing to do with the civil affairs of nations; he is only head of the church in spiritual matters. Be assured, the governments of the nations will now keep them to their acknowledged position. This, in various ways, is so favourable to the cause of truth and missions, that we may say "the set time to favour Zion is come."

III. A third sign favourable to the cause of missions is the internal and relative state of Great Britain.

God has usually had a people whom he has employed as the depositaries of the great principles connected with human

human happiness. Such was the nation of the Jews, that ancient people; such likewise, at least as to principles of general liberty, were the states of Greece; such was Rome, which continued so till the commencement of the darker ages; and even in these there was a people who maintained the truth, and kept alive the embers of civil and religious rights, till more auspicious occurrences fanned them to a flame. Great Britain has long been highly honoured of God in this respect, and has proved of vast importance to the liberties of the world, and I think is still destined so to be.

1. The excellent spirit of the British constitution is highly favourable to that important cause, the promotion of which is the object of your association. We become acquainted with the value of things, by contrasting them with others. The more an English Christian studies the civil and religious advantages which are common to Britons, the more he will pity the degraded state of those nations which are besotted with ignorance and superstition, fettered with unjust laws, and sunk in misery. The more he is acquainted with the history of his own country, and the moral causes of its enjoying greater blessings than most other nations, the more earnestly will he desire to send to them the Gospel, that grand cause of all civil and religious advantages. Under the laws of this constitution, we can assemble by thousands in one place, undisturbed, and without apprehension of danger, to devise the best means of disseminating truth through the earth. We can preach and print our opinions and arguments upon this important subject. We can educate our missionaries in our own places of learning; we can make collections publicly in our various congregations, and deposit the sums we do not immediately expend, in a treasury safe from every rapacious hand. These are among the blessings of the English constitution, which sheds an increasing lustre over the missionary cause.

2. The principles and habits of Britons are encouraging to the missionary cause. The character and manners of a nation, like those of an individual, are not formed at once; they are the result of time and circumstances; but when they are formed, they are not easily lost nor mutilated. An excellent system of good laws, made for a bad state of society, cannot at once be put into full and active authority. Bad principles, ancient customs, established prejudices, oppose their operation in ten thousand instances, and render it necessary that the people should be instructed, before they can enjoy

enjoy the advantages of a perfect system of legislation. This instruction must not only be by precept, but by example. ere the mass of a people will adopt new principles and new manners. They must have facts held up to the eye of self-interest, before they will be convinced that new laws are preferable to their old ones. Though this disposition, natural to man, is a preventive to the rapid success of the most laudable and prudent efforts to ameliorate the state of society, it tends to maintain good principles when wrought into the habits of the people. It has been a long train of circumstances, and of various and repeated experiments, which have formed the character of the English nation. They have wrought into the character of the government, in a good degree, the habit of exercising power without oppression, and into that of the people, the habit of being tenacious of their liberties, without abusing them by licentiousness. No nation on the face of the globe has these habits so deeply, extensively, and, I hope, effectually, wrought into their character, as that of Great Britain. In this sense, the habits of this nation are highly favourable to the world; for the character of a nation operates in process of time upon that of other nations, as that of individuals in the same society acts upon other individuals. Good men, in their benevolent actions, are much more under the influence of circumstances than they are aware of. They conceive it is the influence of principle alone which actuates and directs their conduct: but could they look deeper into the human heart, and observe it in other circumstances than those in which they are placed, they would perceive that custom, the sentiments and example of others, and the general estimate of mankind, weigh much in the scale of their determinations, and constrain them to act. Hence, it is of no small importance that the national habits should be formed upon good principles, and have a direction tending to advance the interests of society. It is therefore very favourable to the cause for which I plead, that the general habits of the people in this country encourage benevolent dispositions, liberal sentiments, and a spirit of activity for the public good. Every exertion of this kind in the nation is favourable to your design, as it tends to give countenance to Christians in their specific objects of benevolence, and to justify them in their liberal conduct. Benevolent actions, like trade and the useful arts, create activity, and, by promoting industry, create riches. The more numerous and diversified are the motives for active exertions, the greater probability there is that the person will promote his own advantage. The hope of accumulating property for personal enjoyment is a strong motive for

for activity, but the satisfaction of communicating happiness to others is a motive which gives dignity to the soul that possesses it, and tends, if not to destroy, yet materially to moderate, the selfishness of the other motive, and, at the same time, it affords a powerful spring of action, tending to increase the temporal interest of the individual. When these principles are wrought into the habits of a people, so far from tending to make them poor, as contracted minds suppose, they are highly calculated to enrich them, because they create those exertions in society which form the grand source of wealth. That benevolence is increasingly the character of this nation cannot be denied. It is become one of the social habits of this great city, and is gradually obtaining influence in all the commercial and manufacturing towns in this kingdom. This general character of the nation will continue to favour your designs, for it will act upon the religious public as a motive to persevere and abound in benevolent communications to advance the spiritual welfare of the heathen. Besides, we may reasonably hope, that as the surrounding nations emulate us in trade and commerce, they will emulate us in benevolent and liberal principles. Indeed, a little attention to the subject will show that they have already acted under this impulse. This will work well for the interest of mankind; for while the busy world imitates the conduct of the British merchant, the religious part of society will gradually imitate the conduct of the English churches. Our books, principles, and actions, relative to missionary subjects, will find their way among the truly religious of other nations; and where the restrictive laws are removed from society, they will find friends and supporters. Indeed, so closely is the influence of religion connected with the civil and commercial advantages of a nation, that our enemies, considering that a missionary is the precursor of a merchant, but mistaking our object and our means, are attempting to do, by five hundred political missionaries, what we are doing by religious ones. Though their missions will not advance the interest of religion, the circumstance serves to show the force of example. Thus, in various ways, the habits of this nation form a sign of the times favourable to the cause of missions.

3. The colonizing system and commercial influence of this country, are circumstances favourable to the same cause.

All our writers of any celebrity on civilization and the happiness of society, have agreed that colonization and commerce

commerce have been the great means of ameliorating the condition of man. Colonies, for the most part, have been formed by the more civilized nations on the territories possessed by the less civilized inhabitants of the earth. Such were the colonies formed by the Grecians, the Carthaginians, and the Romans, and of most of the modern European nations; as the Spaniards, the Portuguese, the Dutch, the Danes, and the English. On this subject we have, upon a review, much to lament; but, upon the whole, the position will stand uncontradicted, and the fact will appear, upon close investigation, to have extensively improved the condition of man. This, if it applies in general, will apply in a much higher degree to the colonizing system of this country. When the eye of the friend of human kind passes over the map of the globe, knowing the character of Britons, however he may regret much of their conduct, and severely censure them for many of their principles, he will rejoice to see the lines which mark out the situation of British settlements, intersecting the earth at various points. The coasts of Africa, of North and South America, the West India islands, the shores of the Asiatic continent, and of the Mediterranean sea, are in various parts under the colonial authority, or commercial influence, of this highly-favoured country.

These colonies being supported and extended by the means of commerce, create active principles in the surrounding country, give the people the habit of reading and thinking, and gradually diffuse a spirit of inquiry, tending to prepare the way for the labours of a missionary. Their being situated in such various parts of the globe, and at such suitable distances from each other, facilitates the communications with the mother country. This inspires the missionaries with confidence; as their means of information are numerous, and frequently occurring. Some ages since, a few missionaries situated at such distant parts of the earth would, from the little communication, and the jealousy of nations, have continued for many years shut out from intercourse with their native friends, or with their fellow-labourers in distant stations. The hope of drawing supplies from persons at such a vast distance from them, would have been chimerical, and they must have considered themselves isolated from all religious connections. But now, such is the state of commerce, of the press, and the habits of the people, that a London news-paper, or a monthly periodical print, is a history of the events of the world. Within the space of a few months, you know what is transacting on the shores of the Danube; the

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Seine, the Rhine, the Vistula, and the Po. You are made acquainted with what has passed in all the principal cities on the banks of the Ganges, the Rio de la Plata, the Delaware, and the Potomac. You are informed of the affairs of those states on the coasts of the Baltic, the Mediterranean, and Black Seas; the German, Atlantic, and Pacific Oceans. This is highly favourable to the cause of missions, as it removes one great obstacle to our obtaining missionaries. The minds of young men, of their parents and friends, become familiarized to the distance of situation, from the frequency of communication, and the number of persons of the same country who are situated in those colonies. We can thus hold easy communion with our brethren, animate them by frequent and sympathetic addresses, inform them of the success of other labourers in distant fields, and encourage our exertions at home by the repeated and heart-cheering information from our brethren abroad.

4. Another circumstance favourable to the cause of missions, connected with Great Britain, is the extent of her language, and the rich stores of Gospel truth which it contains.

By the extent of the language I do not mean the copiousness of its expression, and its admirable genius, by which every feeling of the human heart can be easily manifested by the speaker, and powerfully excited in the mind of the hearer, as it affords such precision of terms, and such a rich variety of emphasis; though this is not without its importance: but I mean the number of persons by whom it is known, and the variety of places in which it is used. In this sense of the extent of the language, it forms a powerful engine, which, if well employed, will assail, at various points, the bulwarks of the kingdom of darkness. Few languages, except the Chinese, are understood by so great a number of the inhabitants of the globe as that of the English, and no one so diffused over the earth. It is not only the language of this populous island, but of numerous other islands, of the northern part of the Western Continent, and is no insignificant medium of communication in the East Indies. If some languages are more spoken by the literati of Europe, no one is so much known by the commercial part of mankind, which is the most numerous, active, and accessible part. Should some doubt the assertion, as to the comparative number by whom it is *spoken*, there are none, I suppose, who will not admit that it is *read* by more persons than any other in Europe. This also creates a facility of procuring

curing missionaries, of instructing them in other languages, and of holding ready communication with different parts of the globe. It is a tongue more peculiarly circumstanced than any that ever yet appeared. It is the language of a numerous, rich, and powerful people, whose fleets surround the globe, and whose merchants are in every port, and correspond with every nation. More perfect treatises on every art and science, within the whole circle, are written in it than in any other. None in any period ever possessed more easy access to the knowledge of the elementary principles of other languages than that which is spoken by Britons. For the extent of polite literature, of civil relations with other countries, and the widely-diffused commercial engagements of this nation, have rendered the knowledge of almost all languages necessary and familiar to many of our own citizens, by which means the elementary books of those nations are in our own tongue.

Another advantage our language possesses favourable to the cause of missions is, the rich store of Gospel truth which it contains. Never since language has been spoken, has any one been honoured with being the medium of so much of the word of God. The number of Bibles it now contains, is great beyond any former example; and the books possessing epitomes of the scriptures are incalculable. All the most useful ideas and principles of the three first centuries, and of the German, French, Swiss, Dutch, and Genevan reformers, are now flowing in various and copious streams to other nations, through the channel of the English tongue. Besides, it is enriched with all that is valuable in the stores of Greek and Roman literature. The rapid increase of the inhabitants of North America, the growing influence of this country in Hindoostan and the West Indies, give extensive scope for the English language, the English press, and the English missionary; for "the set time to favour Zion is come!"

5. The preponderating influence of Great Britain in the political scale of the world, is favourable to the designs of your society.

It is a truth never to be forgotten, that we, as a society, and our missionaries, as individuals, have nothing to do with politics. Christianity teaches us to seek the peace of all nations, and not to interfere with their civil concerns; but, as far as we can do it consistently with the dictates of

of our conscience, to live in obedience to all governments; yet the principles of one government may be much more favourable to the general interest of mankind than others; we should therefore observe those signs of a political nature which look with a propitious aspect on the happiness of the human race. When we contemplate the situation which this country and its dependencies hold in the world ---the nature of her constitution and laws, and her commercial intercourse with other nations, we cannot but hope that her influence will do essential good in preserving other great powers from despotism, and in teaching better principles to those already despotic. We trust she will continue to act upon great and general principles, and thus set them an example worthy of imitation, and teach them, by her own prosperity, the necessity of uniting all classes of the people in one common interest.

It has long been considered an event highly favourable to the diffusion of the Gospel in the first ages of Christianity, that the world was at that time under the influence of the Roman government; which possessed such principles and laws as gave scope to the primitive Christians to exert their abilities for the instruction of men in the knowledge of the Gospel. Civil rights were maintained and held in high repute, but religious liberty in its full extent was a novel principle in their national code. That each country should worship its own gods was generally admitted; but that a new system of opinions, which assumed the right, though only by fair argument, of proving all other but the Christian religion to be false, and all gods but the one living and true God to be false gods, was a principle unknown to the world, and therefore met with opposition from the ruling powers. Notwithstanding, when the arbitrary principles of the government had subsided, there were sufficient general maxims of state to give extensive scope for the lovers of the Gospel to exert their abilities in making it known to the world. Paul asserted his rights as a Roman citizen. When the chief captain at Jerusalem ordered him to be examined by scourging, Paul said to the centurion, "Is it lawful for you to scourge a man that is a Roman and uncondemned?" The advantage of declaring himself a Roman at that time, and no doubt at many others, afforded him both protection and influence. This country in various ways stretches a protecting shield over her subjects in most parts of the civilized world, and therefore affords to British missionaries advantages possessed by few other nations on
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the earth. The recent and present contests with some of the nations of the continent, have most certainly increased the power of this country with respect to her external relations. The late contest placed the important islands of Ceylon and Trinidad under the protection of this country: what the present will effect, it would be presumption to conjecture, but we may hope, from various reasons, that it will be favourable to the missionary cause in some other parts of the world. Were we to enter into detail, there are many ways in which this subject might be proved to have a favourable aspect on the missionary cause.

6. The last thing I would mention under this head of discourse is, The character and conduct of the British government form a sign of the times favourable to the cause of missions to the heathen.

In the bad times of our history, your society, from the number of the members that compose it, the design it pursues, and the funds it possesses, would have been an object of jealousy, sufficient to induce the government to have obstructed your operations; but time, experience, and good principles, have taught it that it is much easier to govern an enlightened people, than the ignorant and the rude. It perceives that the same liberal policy which has raised this nation to such an elevated rank, must be continued in order to maintain her situation among the nations of the globe, and to keep pace with the growing influence of other great powers. The members of the government must be aware that knowledge is a mine of wealth to a great people. It gives direction to physical energies, opens new sources of prosperity; and by finding full employment for the people at home and abroad, keeps them from disturbing the peace of society. They must perceive, therefore, that the missionary designs and influence are, indirectly at least, connected with the civil and commercial advantages of all our foreign settlements, and indeed of all the British dominions. The condescending deportment of the government and of many of its officers, in listening to some of your communications, and the facilities they have afforded to your object at the Cape of Good Hope, in Ceylon, and at Port Jackson, demand the gratitude of the society, and encourage our confidence that its peaceable designs of evangelizing the heathen will meet with no obstruction from the British government. While the broad shield of the English constitution is in such liberal hands, missionary societies may dwell in safety, and persevere with ardour in their liberal

ral designs. Your principles and actions are known, and are found to be conducive to the happiness of man, the well-being of society, and the honour of government.

IV. The present state of knowledge, and the increased means of diffusing it through the world, are circumstances very favourable to the missionary cause.

The world is now in a better state of moral and scientific improvement than it has ever been before. The numerous and important changes which have taken place for some few hundred years past, and have led to the present improved state of society, have been attributed by different writers to very different causes. Some attribute them to the Reformation; some to the discovery of America and the East Indies; others to the art of printing; some to the use of gun-powder and artillery in war; others to the improved methods of martialing an army; and many others, to the political contentions of great nations. Each of these writers has something of truth to support his opinion; for these were all mighty causes of their corresponding effects, which have themselves operated as causes producing still more extensive effects. He, therefore, who would blend all these events in one general and operative cause, expressed by the increase of knowledge, would no doubt ascend higher in the scale, and come nearer to the centre of influence; but it might still be asked what was the cause of the increase of knowledge? A reply to this question could be answered, I think, only by referring to the influence of revealed truth under the special operation of the Spirit and providence of God. It was this which taught the world the knowledge it possessed before the advent of our Redeemer. Its rays had gradually illuminated the Roman empire, though imperfectly; and continued to enlighten it till the barbarous nations covered the south of Europe. It was the same cause that, after a long night of darkness, broke upon the world, and commenced the Reformation. It was the knowledge Wickliff derived from reading the Scriptures which induced him to translate them, and in various ways to communicate to others their important contents. From his writings, and his having translated the word of God, Jerom, and Huss of Prague learnt those sentiments, for professing which, they were crowned with martyrdom. From the light they and others had communicated, Luther and Calvin collected their principles, and filled the earth with their doctrines. We may, therefore, justly expect that the same cause will continue to operate;

operate; for the Lord has promised that "many shall run to and fro, and knowledge shall increase." Should some shrewd inquirer ask, with an air of triumph, What has the knowledge of Christianity to do with the discovery of the art of printing, the mariner's compass, or the martialing of an army? I would reply, Nothing *immediately*, but *indirectly*. Wherever Christianity is known, it promotes the habits of investigation, and thus expands the human intellect, and prepares it for every improvement.

The present state of knowledge may be observed from a comparison of it with past ages; from the number and extent of the useful and polite arts; the nature and extent of public worship; the civil institutes and equitable laws of different states; and from the civilized habits of the poor of some of the nations. It may be justly questioned whether the world ever before possessed a higher degree of moral and civil improvement; and certainly no one country on the face of the globe ever possessed so high a degree as our native country. There is more true knowledge, men of science and general literature, a greater number of books, and of persons who can read them, in Great Britain, than was ever at one time possessed by the whole Roman empire.

Knowledge, like fire, by the increase of its action, increases its own energies. It accumulates force by its own progress. The more men know, the more they wish to know, and the more earnest they are to communicate their knowledge to others, and the more readily they discover the means of doing it. The art of printing broke upon a dark world with irresistible light, and, like the sun, moves on in a majestic course, dispelling ignorance from the mind, as that luminary drives before it the darkness of the night, and fills both hemispheres with its beams. As well might men strive to shroud the sun in darkness, as to arrest the progress of knowledge. This was attempted at the Reformation. Tindal's Bible was bought up, at a considerable price, in order to be burnt; but so far from injuring the cause of knowledge, it increased its progress; for the price paid for the first edition, enabled Tindal to print a more correct, and a much larger one. The means of advancing knowledge have increased rapidly, both abroad and at home, within the last half century. Among these we may reckon the number of books with which our libraries are stored in all parts of Europe and America; the increased means of instruction, from the number of well-educated persons, and the wealth of this, and other commercial countries,

countries, tend to diffuse knowledge. The institution of Tract—Bible—and other Book societies, is highly favourable to your cause. The increasing prevalence of Reading societies in our towns, and even country villages, is rapidly diffusing knowledge through the kingdom. These societies encourage literature. They give to all classes of our young people the habit of reading and thinking, and communicate to them the desire of rendering others wise. Though it be not always religious knowledge which they receive, it prepares the way for it. The vast increase of Sunday schools, of the means of public worship and of public instruction, the education of godly young men for the ministry, and the spread of evangelical truth in the establishment, as well as out of it, are powerful means for diffusing knowledge in this country, and will be, in various ways, the means of increasing it in many others. But the establishment of Missionary societies, is a pre-eminent means of increasing it. The institution of these societies is an important circumstance. It has already afforded a new impulse to the mind of the religious public. It is a new event, and will form a new era in the history of the church. It may now be hoped, that there never will again be a time, till “the heathen are given to Christ for his inheritance, and the uttermost parts of the earth for his possession,” when there will not be Missionary societies and missionary efforts; for should any human means or human authority be used to suppress them, “the stone cut out of the mountain without hands,” will crush these enemies of the Redeemer’s cause to powder.

The influence of these various means of diffusing knowledge is favourable to missions, because, like that of the dew of heaven, it is secret, silent, and powerful. It spreads while men are disputing about it, and while they are asleep. It makes its way where the most observant would little expect to find it, and produces a benign effect without doing injury. Every man that teaches a child, and every one who writes a book containing a few good sentiments, adds something to the impulsive force of knowledge, and by various ways, unknown to himself, advances the interest of his fellow men.

The increase of knowledge tends gradually to infuse good general principles into the minds of men, and to correct false ones, which obstruct the cause of the Redeemer. Bad principles in society, especially when blended with civil institutions

tions and national codes, are mighty barriers to the advancement of truth. To illustrate this position, it is only necessary to compare the Protestant states of England, Holland, and America, with the Catholic ones of Spain and Portugal. Knowledge, by diffusing better principles, removes these obstacles, and lays society open to the free communication of the Gospel of the Son of God.

That no man has a right to persecute another for his religious sentiments, is more generally admitted, and more extensively acted upon, than at any former period of the world. The sentiment, that no set of men, however high their rank, extensive their learning, or excellent their system of truth, have a right to make use of any other means by which to enforce the reception of that truth, than those of reason and argument, has been making its way in Europe for nearly three hundred years, through innumerable and mighty obstructions, and it continues to spread. But what is still a greater stretch of intellect and of moral improvement to admit, is, that every man has a right to use arguments to induce others to believe as he does, provided his sentiments are not injurious to the moral and civil interests of society. Wherever these three principles are spread through a country, and are blended with the laws of the state, the chariot of the Gospel will run upon level ground. All that its best friends ask is, that it may have free course. To talk now of religious wars, is to insult the understanding of most Europeans. It is language suited only to a bigotted Mussulman. The man that would use it now for the sake of inflaming the passions, might be listened to by the ignorant and the rude; but a greater number would now hear it with disgust, than at any former period of the world. What is still more interesting is, that these principles are not only in books, and received as the private sentiments of individuals, but are interwoven with the constitutions of several great states, and blend themselves with their civil codes, and with the habits of the people.

The increase of knowledge is likewise favourable to your design, because it tends to act by a direct influence on your society and your means. It teaches Christians more extensively that their character is necessarily connected with evangelizing the heathen. It gradually diffuses through our churches the consciousness of sin in having so long neglected them, and impresses on their minds a deeper sense of duty, to make this one great object of their lives, by their prayers, their property, and the instruction of their children. It tends

to increase the number of religious books, and of religious instruction. It calls forth and prepares godly young men for ministers and missionaries; while it draws good men of diversified habits and modes of thinking nearer together, and teaches them cheerfully to unite for the public good; for "the set time to favour Zion is come!"

V. The next thing I would briefly allude to, as a sign favourable to the cause of missions, is, the state of public opinion, and its influence on society.

Public opinion has long been considered as having a commanding power over the sentiments and actions of men: Not only have the populace been governed by it; but it is said to have controuled armies, cabinets, kings, and emperors: It is acknowledged that its influence in society is inconceivably great, and when it is formed aright, it is an extensive blessing to the world: but whatever tends to give it a bad direction, is an extensive evil to society, and they who do it are highly responsible to God. The press, the pulpit, the bar, and the senate, are the principal means of forming the prevailing sentiments of a nation. When these widely differ, public opinion varies, or hangs in suspense. This, however, cannot be long. Like the magnetic needle in certain latitudes, it may for a short time vary from its proper point, but as it continues its course, it will recover its native direction.

Society is evidently in a state of improvement. Public opinion is increasingly in favour of religious toleration; of civil rights; of commercial transactions; of the increase of literature, and of the instruction of the rising generation. Public opinion in this country, like the sturdy English oak, has long been growing; it has stood the blasts of many a winter; has often been injured by the rude hand of ignorance; and has appeared to many a traveller as though it had ceased to grow; yet it has continued to spread deep and wide its numerous roots, and extensively to stretch its shady branches, until it has become an object of admiration from one generation to another, and so strong that nothing but the blast of the Almighty can at once root it up. I am aware that the opinions of a people may vary--may sometimes threaten the good order of society on the one hand, or the cause of religious liberty and just principles on the other; but from the vast numbers of books containing good general principles, the free and unshackled state of education, and

the growing state of moral science among all classes of the people, we may fairly hope that public opinion in this nation will continue progressive, and still prove of extensive influence in the world.

We have recently had a remarkable proof of the increase and force of the national sentiment in the abolition of the slave trade. It was not abolished by revolutionary principles, but by the cool deliberate act of the legislative and executive authorities of the constitution. Here public opinion has triumphed over all the arts of sophistry; over the mighty influence of sordid interest; over long-established custom. It has thus stamped a new character on the British nation, its constitution, and its government, highly favourable to the happiness of the human race. Public sentiment now teaches the prominent supporters of the abolition of that cruel traffic, to go on with their principles. The society called The African Institution, supported by men of such rank, character, and property, and patronized by a prince of royal blood in high favour with the public, holds up to our view an encouraging prospect for the degraded and wretched inhabitants of that extensive and uncultivated part of the globe. "The design of this society, of seeking and of using the best means by which that miserable country can be restored to happiness, and be maintained in security, by improving its commerce, encouraging its agriculture, giving safety and freedom to its inhabitants, and planting the principles of morality and religion in their minds," is worthy of a great nation, of a free people, of a benevolent public. This, with the abolition of slavery, looks auspicious for Africa, and encouraging to the lover of missionary efforts. This subject affords us a strong proof what perseverance in defending good principles will in fine accomplish, and how public opinion will gradually assimilate itself to these principles, until it is identified with them.

May those celebrated friends of the human race, whose arguments have, at length, triumphed over the false reasonings of interested men, and whose efforts to relieve the enslaved Africans have been crowned with complete success, long live to guard the law they have obtained, to see its design carried into full effect, and to witness its beneficial consequences in all the West India islands! May they live to see the abolition of slavery in every state of Europe and America; to form and carry into effect a wise, generous, and extensive plan, for ameliorating the condition of the miserable Africans in their

own country; to enjoy the pleasing reflections of their own hearts, and to receive the unfeigned congratulations of a grateful public!

Public opinion is in another way favourable to your object, as this is increasingly in favour of good general principles. A variety of circumstances might be adduced, I am persuaded, both from our own country, and from the American and European continents, to confirm this assertion. That some grossly false principles are yet predominant in some parts, and struggling for ascendancy over the human mind in all places, is admitted; but I hope I see just reason to think that those principles which tend to civilize barbarous nations, to afford the means of knowledge to the poor, to instruct the rising generation, to diffuse literature and science through the earth, to extend and perpetuate the rights of conscience, and thus to ameliorate the condition of man, are rising into eminence, and contending with those false notions which would oppose them; and are thus gradually forming the general opinion auspicious to the cause of missions, and hereby prove that "the set time to favour Zion is come."

VI. The admirable spirit of most real Christians of the present day, affords a sign favourable to the cause of missions.

The church at different periods, and in different countries, has appeared with peculiar features. The most prominent have been sometimes such as were the most unamiable and distorted, so that we could with difficulty trace the true characters of the church of Christ. This diversity has arisen sometimes from external circumstances, and at others from internal divisions. But there have been seasons when the church, I mean real Christians of every denomination, displayed the lovely features of the primitive Christians. The history of the church of Christ in this country will present us with seasons of declensions, and seasons of revival; with times of improper contentions, and times of peace; with periods of something like neutrality in religion, when the spirit was nearly lost in the form, and with periods of great zeal for evangelical truth. I hope, without flattering ourselves, or the church, we may consider the time in which we live, as highly auspicious for the cause of God. It is not a spirit of sectarian bigotry, of rancorous persecution, nor of hierarchical authority. The church owes much to the evangelical spirit diffused throughout the sermons and the psalmody of Dr. Watts, and of his contemporary, Dr. Doddridge. But
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as to the active principles, still more to the Oxford Methodists. The names of Whitfield and Wesley will form a necessary link in the biographical chain of British reformers, with those of Wickliff, Knox, and Cranmer. The spirit of the church has been gradually improving, from the times of Watts, Whitfield, and Romaine.

1. We may denominate it an evangelical and devotional spirit. It is a scriptural knowledge of the truth as it is in Christ, from whence we are to expect all the effects of personal religion to arise. If the present day will not compare with the puritanical in voluminous writings on evangelical subjects, yet, in point of active principles, it does not come behind any former period. The devotional spirit of our churches has manifested itself in their fervent prayers for the out-pouring of the Spirit, and the speedy approach of the kingdom of Christ. This is the spring of every thing useful in the church of God. We may therefore properly infer, when the active graces of the Christian are in lively exercise, that the man's soul is in the habit of holding communion with the Lord. A spirit of prayer has always accompanied, and commonly preceded, a day of general usefulness. This is evident from the reformation of Ezra and Nehemiah, and from the predictions and promises of revelation. We would fain persuade ourselves, from the success of the word, the number of meetings for prayer, and from the increased zeal of Christians in all parts of the country, that a devotional spirit is felt and cherished by a great number of Christians of the present day. While this pure flame continues to burn, it will diffuse both light and heat through the country, and gradually kindle the fire of Christian zeal in the hearts of believers on the continent, in America, and in all parts of the British dominions. It is "the preaching of the cross" that is "the power of God, and the wisdom of God." While evangelical truth continues to form the leading feature of our public ministry, and while our academies continue to send forth ministers evangelized in heart and judgment, and while the press is employed in conveying to the people the great truths of the Gospel in their purity, harmony, and connection, we may expect to see an abundant increase of a missionary spirit. The godly young men who have recently left our academies, those who are now in a course of studies preparatory to the ministry, and those who are growing up in our congregations to be ministers, missionaries, deacons, and active members in their different societies,

societies, have, with their new birth, received a missionary spirit, and are growing up in their various stations under its benign influence. From this pleasing circumstance, we may expect a great increase of valuable labourers in the missionary field, and increasing funds to support the cause.

2. Another characteristic of the spirit of real Christians of the present day favourable to missions is, that of liberality. By liberality I do not mean a readiness to do good by pecuniary communications; but a spirit in some good degree free from the trammels of bigotry. That there should be different sects among Christians is to be expected, from the conformation of the human mind, the diversity of intellectual powers among men, and from the wisdom of providence. Though every truth is of importance, and should be carefully sought; yet it is not so much a sin to differ in some non-essentials, as to make these little differences the barriers to a union upon great and general principles. That we may differ about some of the lighter shades of truth, and yet agree in all the prominent and important features of the Christian character—that we may hold the true spirit of the Gospel, and unite our efforts to communicate it to others, while we differ about some of the minute forms of worship or modes of discipline—and that those who are partakers of the true spirit of the Gospel, and differ among themselves rather from the weakness of the human intellect than from the vicious disposition of the heart, ought to unite for general usefulness upon the great principle of charity to their fellow men, and love to each other, and of zeal for the glory of their Redeemer—are positions now more clearly understood, more generally admitted, and more extensively acted upon, than at any former period of the church since the primitive times.

Were a zealous individual of some past age to be informed that numerous missionary societies were established in different parts of the world, he would naturally suppose that one was a society composed of Episcopalians, another of Presbyterians, a third of Congregationalists; one of Lutherans, and another of the reformed church; fulminating their anathemas against each other—but he would be utterly astonished to find that these were rather local than sectarian societies, blending all these distinctions together, yet forming one homogeneous mass. In this sense, the missionary spirit has stamped a new character on the church of the present day.

I consider this as favourable to the cause of missions, as it
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tends to call off our minds from our little sectarian differences, to fix them on the more important principles of truth and usefulness. It preserves us from wasting our property, our spirits, and our time, about trifles; while millions, untaught and unconverted, are thronging the gates of death, and entering by crowds into the pit of darkness. It rouses, combines, and concentrates our various energies. It holds up, not our peculiarities, but the genuine spirit of the Gospel, and by thus stripping it of its unnatural appendages, renders it more amiable in our own eyes, as well as in those of the world. It tends to unite liberal-minded men more closely together, to constrain others to be more liberal, and to make even bigotry itself to blush.

This spirit is likewise favourable to your object, as our missionaries do not go out from us at a time when the Christian church is agitated by factious divisions, which fill the minds of young men with unhallowed zeal for a party—for some punctilios—for some newly-discovered sentiment, which has lain in the rubbish of ignorance ever since the days of the apostles, and but for the sagacity of their leader, would have continued so till the day of judgment: but they go from the church when it knows how to balance between the spirit of the Gospel and the sentiments of individuals—between principles and the variety of scriptural methods of working out those principles. It would not, it ought not, to neglect the study of any truth; yet it would make the minuter points of equal importance with the great concerns of salvation.

3. The spirit of benevolence so very prevalent among Christians of the present day, is highly favourable to the cause of missions.

God has, for wise reasons, made the advancement of the church depend, as a means, upon the exertions of believers. "Many shall run to and fro, and knowledge shall increase." Every one is to teach his neighbour, and every one his brother, till they all know the Lord from the least to the greatest. But the great moving cause of this, is love to Christ, and benevolence toward our fellow men. In proportion as one is enjoyed, the other will be manifested. Compassion for perishing sinners was one of the most distinguishing features in the character of our Redeemer, and is one of the most lovely and important in the character of every Christian. One of the earliest and most general effects of the Gospel, in the first age of Christianity, was that of extensive contri-

contributions for the purposes of carrying on the cause of Christ. The apostle constantly either urges the churches to this duty, or commends them for their ready performance of it. The influence of property, connected with holy principles and example, is very powerful in advancing the interest of the Redeemer's kingdom.

That we live at a time when a benevolent disposition is felt and manifested by the religious public, innumerable facts prove to demonstration. This disposition has gradually increased for the last forty years. Every new object tending to excite the generous contribution of the public, so far from drying up the sources of benevolence, has prepared the way for a more copious diffusion of its benign influence. Like some springs, the more you draw out of them, the more readily and abundantly they flow. The designs to be accomplished by the liberal communications of Christians, have astonished the penurious at the boldness of the men that could propose them; and they have been confounded by the benevolence of those who have carried these designs into effect. I need not even glance at the numerous public institutions supported by the voluntary subscriptions of this nation: every one in this metropolis, and in most congregations in the country, must know, that almost every month, some new or annual object of charitable communication is presented to the people's attention, and readily supported. But let us not boast as though we had something to glory in. Let us look at the town and country theatres, and other places of expensive amusements; at the taverns and places of fashionable resort; at the Sunday festivity, and expensive travelling; and we shall see that the lovers of pleasures, and of this world, devote more to their god, than we, after all our benevolence, do to the cause of the Redeemer. These facts of Christian benevolence are alluded to, not to inflate us with pride, but to promote encouragement. That this spirit in the people of God is favourable to missions, I need not stay long to prove. Little can be done without incurring expences. The education of those who are to teach others, is of course attended with expence; and whoever reflects on the difficulty of learning foreign languages; of teaching a prejudiced pagan; of reasoning with a free-thinker or with a Mahometan, must perceive the necessity that our missionaries should be well instructed: but without liberal contributions from the public, how is this to be effected? In proportion as knowledge increases among the people, so will they perceive the importance that their missionaries should have the ground-work of
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a liberal education, and will contribute accordingly. As there is a progress in knowledge; so there is in the principles and habits of the people. Persons of property and reputed liberality, in order to maintain their rank and usefulness in society, must keep pace with the spirit of the times; and hence we may expect that your treasury will not want for pecuniary supplies. Besides, the spirit of benevolence will not only operate in connection with your society, but will prove like a fountain whose spring raises a more than ordinary supply; will not only fill its usual channels, but will find new means of communicating its prolific contents. Many, for various unassignable reasons, will not choose to act with your society, yet cannot resist the impulse of the generous principle, and will therefore devise other liberal schemes, all of which will work in various ways to accomplish your object. This will keep you and your successors in countenance, and stimulate us all to renewed exertions for the general good. Let us look round this kingdom, and see what this spirit has already produced. See the bosom of the country spotted with places of worship; read the account of the various institutions for diffusing knowledge; for ameliorating the condition of man; for encouraging literature, the arts and sciences; and there read in how many ways the benevolent spirit is either directly or indirectly aiding the missionary cause, and holding up to other nations an example to prove that benevolence, activity, and prosperity, are inseparably connected.

Once more, this generous spirit is favourable to your cause, as it is one of those great principles, the proper exercise of which is closely united, both by the engagements of divine truth and the order of providence, with the increasing welfare of the families and the nation from whence this benevolence flows. This encourages us to hope for still better days for Great Britain, and, through her influence, for still more happy days for the world.

VII. The period and aspect of prophecy are circumstances favourable to the cause of missions.

It was said by my much-esteemed friend last year, when alluding to prophecy, "I stand on moving sands;" it therefore becomes me to be careful how I step: but from the view I now have of this subject, I think, at least as far as I mean to apply it, I stand on a solid rock. The period of "twelve hundred and sixty years," in which "the woman was to be

persecuted, the witnesses to prophesy in sackcloth, the court to be trodden under foot of the Gentiles, and the dragon to make war with the saints," is agreed, on all hands, to be near a close.

There are three grand events, mentioned in prophecy, as preceding the universal spread of the Gospel, and preparing the way for it. The first is the wresting the sword of civil and political power out of the hands of the anti-christian Roman hierarchy, and putting it into the hands of the civil magistrate, who shall use it to guard the rights of conscience and the liberty of worship, and of the religious press. The second is the destruction of the political and civil power of the Mahometans, and laying open that vast empire, and the countries adjacent, to the free communication of knowledge and of religious intercourse with other nations. The third is the restoration and conversion of God's ancient people, the Jews.

Such things have occurred in the anti-christian kingdom, that must be followed by her final destruction as a political power. The light of truth has broken upon her inhabitants, and caused a defection of their hearts from her interest. Her revenues are turned into other channels, and are flowing to enrich her enemies. While the great fundamental principles, which for ages have kept the world in darkness, are now held in almost universal contempt. Her impious pretended miracles; her traditionary legends; her boasted unity; her iniquitous assumption of the right of auricular confessions; her idolatrous worship of the Virgin, of angels, saints, and images; her arrogant assumption of civil authority over men, princes, and emperors; her spiritual inquisitions, and cruel persecutions; the horrid means by which she made ignorance appear necessary to the well-being of society; her prayers and masses for the dead; the selling indulgences for sin to the living; her absolving the guilt of the vilest wretches on earth for gain; and in addition to this long train of absurdities, her blasphemous assertion of infallibility, are now held in sovereign contempt through the greater part of Europe, and even those who write in their favour, rather gloss their meaning than defend them; and those who read these opinions pity the weakness, and are disgusted with the folly, of those who maintain them. Such is the state of knowledge, of commerce, of the principal territories once in the possession of the church, that there is no rational ground to fear that she will ever be able again to sway the sceptre, or use

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the sword to any considerable extent. Her efforts to regain her former influence and authority, will prove to her like the convulsive struggles of a wounded beast, which, by opening and extending the incisions of the arteries, will force the vital fluid from the heart in more rapid and copious effusions, and thus hasten her death. This long-predicted and expected event is highly favourable to missions; it will open the way for the friends of truth in the Catholic states to exert their talents for the diffusion of the Gospel on the Continent, and thus gradually communicate it to other countries; while the notions which oppose it will gradually lose their strength and importance.

As to the destruction of the Mahometan empire, we apprehend, from the prophecies of Daniel and John, that it will occur about the time of the overthrow of the civil authority of the see of Rome. It is now pretty evident, that at the most she cannot survive longer than the age of man. This is favourable to missions, from its tendency to remove that dreadful superstition from the minds of millions of the human race. It is true that political revolutions do not change the hearts of men, but by taking the civil authority from the hands of cruelty, they give protection to the Gospel missionary.

That some great event is to occur, relative to the seed of Abraham, the Scriptures of the Old and New Testament, and all the writers on this subject for many centuries past, sufficiently testify. The religious attention paid them in this country, and the political attention paid to them by France, is not only uncommon, but seems to presage something still more unusual with relation to that wonderful people. How the consequences of uniting that peculiar nation in one political body, under the favour and protection of one great European power, may be so anticipated as to prevent that circumstance from being an evil to the commercial relations of Great Britain, is a question belonging to a statesman, rather than to the friend of missions: but that some event will soon occur which will hold up that people to the eyes of the world, and through them, the word and the special providence of God, there can be no rational doubt. Should it be the design of Providence to restore them to their ancient territories, or to the countries adjacent, it would be a fearful thing for the country that would oppose its accomplishment. At present there are only two powers which seem competent either to effect or prevent it. How these powers will act, time will shew. I earnestly pray that the counsels of Great Britain

tain in this affair, as well as in all others, may be guided by that wisdom which cometh from Him by whom kings reign, and princes decree justice !

VIII. The last sign of the times, to which I would ask a few moments' attention, favourable to the cause of missions, is, The near approach of the time when there shall be a more copious and universal out-pouring of the Spirit !

We feel the importance of all the means, the concurring events of Providence, and the suitableness of the spirit of the times to which we have alluded ; but still there is a voice from the temple sounding in our ears, " Not by might, nor by power, but by my Spirit, saith the Lord of hosts." The great work belongs to the Holy Ghost ; without him we can do nothing. But this is our encouragement, that Jehovah has promised " he will pour out his Spirit upon all flesh, that our sons and our daughters shall prophesy, our old men shall dream dreams, and our young men shall see visions. And also upon the servants and upon the handmaids, in those days he will pour out his Spirit."

The view we have taken of the subject, has rather been of those things and events which are preparatory to the saving knowledge of Christ among men. Nor is the hand of the Lord less to be seen in this than in the other. The special operation of his providence prepares the way for the special operation of his Spirit. The language of prophecy, and of the promises, as much respects the former as the latter. Nor should we be inattentive to either ; for " whoso is wise, and will observe these things, shall understand the loving kindness of the Lord."

Though the passages are not very numerous, which are explicit on the subject of a future out-pouring of the Spirit, and though our theologians have said but little argumentatively on it, yet enough has been said to excite a general expectation of such an interesting event. That a better state of the world, and a glorious state of the church, is designed by the providence of God, to succeed the destruction of the anti-christian and Mahometan systems of usurpation, and the restoration of the Jews, is sufficiently evident, from the predictions of both the Old and New Testament, and from a rich variety of promises diffused through the whole of the Scriptures. " If the fall of the Jews be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness ?" What riches of scrip-
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tural knowledge, of religious principles, of moral science, and of real happiness, have flowed to the Gentile nations, through the preaching of that Gospel which the Jews rejected! But how much more pure in their nature, rapid in their circulation, extensive in their diffusion, and powerful in their effects, will these blessings be, when the fulness of the Jews be come in with the fulness of the Gentiles! How highly encouraging to your Society, and to the Missionaries, that the Scriptures assure them that the energies of that Almighty Spirit, which convinced three thousand under one sermon, and five thousand soon after, are to be employed to give success to their efforts! "For the Lord shall arise and have mercy upon Zion, when the set time to favour her is come."

THE Improvement we should make of this subject is extensive and important, though our statement of it must be brief. The view we have taken of the subject appears to be auspicious for the world; for the cause of missions is the cause of humanity; it stands connected with the domestic and national happiness of millions of the human race; whatever, therefore, is favourable to this cause, is calculated to advance the interest of mankind, and should excite our attention and our gratitude. The subject—

1. Teaches us to correct the habit, to which some are too much accustomed, of perpetually and indiscriminately complaining of the state of society, and of the badness of the times. It has been too much the practice of some Christians; to look only at the dark side of things, to complain of present circumstances, and to indulge in gloomy presages of the future. This is injurious to themselves, dishonourable to God, and discouraging to their brethren. It is true, we have much to lament in ourselves, the church, and in the nation. But this should not hide from our eyes the great things God has done, and is still doing, for us and his church. I am aware that to give a false representation, though a favourable one, might be injurious; but we have referred to those signs which are evident truths, and will stand the test of investigation. If two bodies of men had an arduous work to perform, which of them would be most likely to be successful, that body which has constantly represented to it the dangers, discouragements, and the hopeless nature of the enterprise, or that which is animated by a representation of all that is encouraging to the accomplishment of the design?

What a celebrated orator, in a legislative assembly, once said, I would say on this occasion: "This is not the time to complain and dispute, this is the time to act."

2. We should learn the obligations we are under, each in his own sphere, and to the utmost of his abilities, to keep alive, and to diffuse that spirit of the times which is favourable to the cause of missions. Few persons have means so small, and influence so contracted, as not to possess some ability to aid this important cause. Their property, example, conversation, and correspondence, have all their influence; and they should remember they owe it to their Redeemer, constantly and ardently so to use it as to give it full effect. The subject urges us to continued and increasing acts of benevolence; for nothing is so much wanting as pecuniary help. If twenty thousand a year, instead of six, could be obtained, it might all be economically devoted to the carrying on of this design.

3. The subject teaches us to look on the events of Providence, with stronger feelings of interest than those which relate to commercial or political advantage. Men, events, and principles, are all under the controul of the great Head of the church, and are all working to prepare the way that "His ransomed ones may return and come to Zion." As this is the great object He keeps in view, let us keep it principally in *our* view. Let us not be discouraged with some occurrences, which to us may appear unfavourable to our hopes; but consider that the Lord pursues one grand scheme of government, tending to the perfection of his church. Those events which appear to us the most inauspicious, are in their consequences as much connected with the general good ultimately, as the most propitious occurrences.

4. And lastly, Let us constantly remember our dependence on the influence of the Holy Spirit, to keep alive a missionary spirit, and to give effect to the means we use. Let us, while concerned for the heathen, be deeply interested in the salvation of our children, our relations, and our neighbours; and let us all unite in the most grateful strains of adoration, and in the strongest confidence, that the faithfulness, love, and power, of God, are united to accomplish his promises, while we joyfully say with the Psalmist, "Thou, O Lord, shalt arise and have mercy upon Zion, for the time to favour her, yea, the set time, is come."

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MISSIONARY EXERTIONS DIRECTED AND ENCOURAGED BY OUR LORD JESUS CHRIST.

A SERMON

PREACHED AT

THE PARISH CHURCH OF ST. SAVIOUR,
SOUTHWARK,

BEFORE

The Missionary Society,

On Friday Morning, May 15, 1807,

BY THE

REV. HENRY DRAPER, D. D.

OF ST. EDMUND'S HALL, OXFORD; SUNDAY MORNING
AND EVENING PREACHER OF ST. ANTHOLINE,
WATLING STREET; AND LECTURER OF
ST. GEORGE THE MARTYR,
SOUTHWARK.

THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

REPORT OF THE PHYSICS DEPARTMENT

FOR THE YEAR 1900-1901

BY THE PHYSICS DEPARTMENT

CHICAGO, ILL., 1901

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S E R M O N I V.

MISSIONARY EXERTIONS DIRECTED AND ENCOURAGED BY OUR LORD JESUS CHRIST.

ST. MATT. xxxviii. 18—20.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost : teaching them to observe all things whatsoever I have commanded you ; and lo, I am with you always, even unto the end of the world.

THE reiterated discussion of any particular subject, certainly tends to make it generally understood. At the same time, however, it presents great obstacles in the way of those persons from whom additional illustrations may be expected or required. He who explores an unknown region, may easily collect much useful and interesting information, which will be received with avidity because it is new : whereas he who travels through a populous and well-cultivated land, can only contemplate objects which are familiar, and relate what others have frequently recorded with equal precision and force. I find myself in such a situation this morning. The object which I now have in view has been often contemplated by men no less eminent for their graces than for their gifts. Their exertions have been such as to leave a very small space for those of future investigators. The hope of new discoveries is, in fact, precluded. The rich harvest was theirs ; I must be content to gather the refuse of the fields they have reaped ; the gleanings when their vintage is done. I shall endeavour to put you in remembrance of those things which before have been spoken unto you. And if I shall be so happy as to stimulate you to additional activity in your good work, or encourage you to continue therein, my efforts will be amply rewarded. The Lord enable me to do this.

The application of my text to missionary purposes is self-evident. It is recorded as the last conversation which our blessed Lord held with his disciples, previous to his ascent into heaven. It seems he appointed to meet them in a certain mountain in Galilee, upon which they waited for his appearance. Their expectations were gratified. "He came." Permit me to observe that our dear Redeemer is always faithful to his appointments. His truth accomplishes every expectation which his word raises in the hearts of his people. We may therefore humbly trust and believe, that he will meet us here to-day. His name is recorded in this holy temple. He has promised, saying, "Wherever two or three are gathered together in my name, there am I in the midst of them." He will surely perform his promise. He will be present with us in the power of his Holy Spirit, both now, and also when we shall re-assemble in the evening to commemorate his dying love in the way of his own appointment.

"He came and spake unto them, saying, 'All power is given unto me in heaven and in earth.'" This assertion must of necessity be limited to our Saviour's mediatorial work and office. It relates to him as the Mediator between God and man, the man Christ Jesus. He was invested with this power for the accomplishment of a particular purpose, the salvation of his elect people, and the subjugation of his enemies. When that work shall be fulfilled, he will again resign it. For we read, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. And when all things shall be subdued unto him, then shall the Son also himself be subject under him that put all things under him, that God may be all in all." Cor. xv. 24, 25, 28. The first exertion of this delegated authority was such as might be expected from him, who came to seek and to save that which was lost. "All power is given unto me in heaven, and in earth, Go ye therefore," take vengeance upon mine enemies, destroy those who murdered me? No: this had been a just procedure, but our Holy Saviour delights in mercy. Therefore he said, "Go and teach all nations. Go preach the Gospel universally, beginning *first* at Jerusalem. Proclaim salvation through my precious blood to sinful man. Confine not your exertions to any city, province, kingdom, or empire, but go unto all the world, and announce the acceptable year of the Lord, the day of vengeance of your God: diffuse

diffuse the blessed light of divine truth among those who sit in darkness and the shadow of death. While you inculcate doctrines, and make disciples, forget not to enforce duties, teach them to observe all things whatsoever I have commanded you." Be not alarmed by an apprehension of the dangers to which you may be exposed in the prosecution of this arduous enterprise, nor deterred by a view of the difficulties wherein it may involve you. Banish all fear and anxiety, for lo, let this word which I speak be deeply impressed upon your recollection—"I am with you: not as a transitory visitor, not only in your brighter and more prosperous days, but always, in every time, in every circumstance, in every place. I am with you always, even unto the end of the world." Thus commissioned, and animated by their dear Lord, the disciples went forth; they preached the Gospel, nor did they renounce the blessed work till they received the crown of martyrdom. It will perhaps be objected here, that these instructions are limited to the first preachers and evangelists. But surely this is not the case. I have read, in a certain venerable book, which is not quite so much in fashion as might be wished, that "whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the Scriptures, might have hope." It is also said, that no prophecy of the Scripture is of any private interpretation. Besides, if the command to preach the Gospel in all nations were limited to the apostolic age, the consequence would be, that these glad tidings must for ever remain unknown, except to those among whom they were proclaimed by the first missionaries. And then what foundation remains upon which the beloved disciple's assertion may be supported? "After this I beheld, and lo, a great multitude, which no man could number, of *all* nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and to the Lamb." If the Gospel is not to be preached among all nations, then there is reason to fear, that this glorious vision cannot be realized. But we know that it is. We may, therefore, without presuming to claim apostolical authority or gifts for modern missions, safely consider the text as applicable unto them. It not only authorizes and requires such exertions; it also contains important instructions to regulate them, with the most ample encouragement to persevere therein. I purpose at present to make
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this use of it. The Lord assist and prosper my design with the gracious influences of his most Holy Spirit !

The text is to be considered, first, as an authority which supports and requires missionary exertions. "Go ye therefore, and teach all nations." Our Lord Jesus Christ, the great Head of his church, is alone invested with power to send forth labourers into his vineyard. Men may communicate literary information, and confer authority to perform certain offices, but they cannot make ministers of Christ : this is his prerogative : nor will he succeed the efforts of any but those whom he hath commissioned. Candidates for holy offices are generally examined concerning their attainments in literature. It would be well if greater efforts were made to ascertain their call to this great and important task. It will perhaps be inquired, if the text really authorizes and demands missionary exertions, how came they to be so generally neglected by professing Christians? We will endeavour to account for this. In the primitive ages, almost every preacher of the Gospel acted as a missionary. The apostles, in obedience to their Lord's command, went forth to teach all nations. Their labours were crowned with great success : numbers were brought to the knowledge of the truth, as it is in Christ Jesus. But these men of God did not therefore limit their exertions to these people. No ; they formed them into Christian societies, which were called the church, and denominated according to the city wherein they resided. Thus we read of the churches of Christ which were at Rome, Corinth, Galatia, Ephesus, and other places. They appointed suitable pastors to preside in, and teach these believers. They explored other regions : continued to break up new ground with the Gospel plough, till the great Shepherd and Bishop of souls called them to the enjoyment of his eternal kingdom and glory. Their immediate successors acted in the same manner, till the knowledge of the Gospel was diffused throughout the extensive empire of Rome. It was not till after a considerable time that zeal for propagating the Gospel in foreign lands declined among its professors. The enjoyment of outward peace and prosperity corrupted the church. It brought in hypocrites and false teachers, who, in their great anxiety to secure the fleece, too generally neglected the flock : it gradually enervated the vigour of spiritual exertion, introduced a general languor and decay of godliness among the advocates of the Christian faith. Its ministers were unwilling to quit the enjoyment of abundance, tranquillity, and the prospect

prospect of greater emolument at home, to encounter want, poverty, sorrow, and perhaps death, to diffuse the light of their holy religion abroad. At the same time, the people were so immersed in the love of this world, and ignorance of that which is to come, as to feel no concern for the salvation of others. They made long pilgrimages to places reputed for sanctity, or famous for relics; they were prodigal of blood and treasure in futile attempts to wrest the Holy Land from the possession of infidels; but they made no efforts to recover the nations from the power of Satan, and to turn them from darkness to light. Thus exertions for the salvation of the Heathen became gradually more infrequent, till at length they had almost ceased. The command of our Lord was either forgotten, or limited to the ordinary pastoral office. In latter times, however, it hath pleased God to revive among his people a concern for the deliverance of those who have long sat in darkness and the shadow of death. We behold with unfeigned joy the numerous attempts which are now made by Christians of every denomination to spread the glorious Gospel of the blessed God, both at home and abroad. What a most impressive and animating scene even now presents itself to my view. I see ministers and their congregations, of various names, forgetting every trivial distinction, losing every appellation in that of Christian, united together for the noblest and most important purpose that ever engaged the human mind, to promote the salvation of the Heathen. I hail the auspicious assembly. Here we celebrate the funeral of bigotry: never more may the fiend arise to prevent our Christian fellowship, to destroy the peace and prosperity of our British churches. Continue, dear and honoured brethren, to exert yourselves in this great and important work. The object you have in view is of the greatest magnitude. It is very desirable that the light of the knowledge of the glory of God in the face of Jesus Christ, should be diffused at home; but it is of greater consequence that it should be sent abroad. How small the number of souls in this kingdom will appear, if it be compared with the multitudes comprised in the vast continents of Asia, Africa, and America. Many of these have never heard the Saviour's name. Proclaim it among them. The voice of God, in his providence, no less than in his word, demands this at your hand. Intercourse between the most distant nations is now frequent and easy, beyond the example of former times. While others employ it for the extension of commerce or for purposes of national aggrandizement, too often making their progress with rapine, cruelty,

cruelty, and blood; do you make it a mean of the noblest benevolence, of imparting the greatest and most invaluable gift. Freight your vessels with the precious word of God: let them carry the heralds of divine mercy, to proclaim the glad tidings of salvation to the remotest countries. Let these lift up their voice, and cry among the people as they go, "Arise, shine, for your light is come, and the glory of the Lord is risen upon you." "Repent ye, and believe the Gospel, for the kingdom of heaven is at hand." He whose authoritative voice has made this practice your duty, will surely assist you therein, and give a happy event to your pious obedience. The text itself requires your prompt and steady diligence in this arduous enterprise, and assures you that the presence of Christ will crown your endeavours with full success.

But this portion of the Holy Scripture not only requires and authorises our utmost zeal in propagating the Gospel among the Heathens; it also contains instructions by which every missionary plan or purpose must be directed. These are found in the impressive charge which our dear Lord here gives his disciples: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things; whatsoever I have commanded you." This charge must be attentively considered. "Go teach," that is, disciple all nations. Go preach the Gospel to them: do not disseminate the peculiar tenets of any sect or party, or strive to make proselytes to your own private sentiments, but endeavour to obtain disciples for our Lord Jesus Christ. The first object of a missionary, and indeed of every minister, should be to win souls for Christ. We are not sent to make partizans: this is a poor and unworthy consideration. It is subversive of the Redeemer's honour, and injurious to immortal souls. A man may be led through all the sects into which professors are divided, without obtaining the least knowledge of Christ as his Saviour. We are all sent to promote the glory of our Lord Jesus Christ, and the salvation of sinners. It therefore behoves us to know and to preach nothing among the people but Jesus Christ and him crucified. If the foundation of all our labours for the salvation of mankind, whether abroad, at home, or in foreign lands, be not laid upon the broadest basis of evangelical truth and Christian love, no edifice, which is either spacious or durable, can ever be erected thereon. Oh for a single upright heart in the service of Christ! Some preach the Saviour out of envy and strife.

strife. May we ever speak and live to his glory! Men, brethren, and fathers, suffer the word of exhortation. Examine your own hearts concerning the motives whereby you are influenced in the work of the ministry. Let us each ask himself, Do I really endeavour to win souls for my Redeemer? Am I willing, after the example of St. Paul, to be made all things to all men, that I might by all means save some? It is to be feared that self-love, vain glory, with other unworthy principles, have occasioned many to run whom the Lord hath not sent. Numbers come up the pulpit stairs who are better fitted to any other employ than that of a minister. The Lord keep such away from us!

If it be thus important that an ordinary minister should be upright and single in his views, desirous to win souls for Christ, this is more especially requisite in a missionary. He is not necessitated to discuss speculative or controverted topics. These have never reached their ears among whom he is appointed to labour. The names that distinguish the various parties which exist among us, are unknown to the heathen. May they ever continue so! But the missionary has to teach the first principles of the faith of Christ. He has to prepare his Master's way before him; his avowed object is to diffuse the knowledge of the blessed Jesus, and, as an instrument in the hands of God, to gather in the heathen for his inheritance. All his views and desires ought therefore to be directed to the accomplishment of this. He can only expect success in his work, in proportion as this is really the case. Let him therefore go forth and shew to the sons of Afric, or wherever the Divine Providence may direct his steps, the bleeding Lamb of God; let him assert that He is able to save them to the uttermost who come unto God by him. Let him continually cry, "Look unto Him, and be ye saved, all ye ends of the earth, for he is God, and besides him there is no saviour." Oh may God the Spirit enable them thus to cry aloud, and crown their word with his blessing.

Under God, a faithful and unreserved declaration of his whole truth is the most likely and effectual mean to promote the salvation of sinners. This is required in our text. Teach them to observe all things whatsoever I have commanded you. Therefore the commands of Christ, and not the inventions of men, are to be the subject of public preaching. And we may not presume to mutilate these, or conceal any part of them through the fear of man. Thou shalt speak all my words unto them, whether they will hear, or whether they will

will forbear. This is the divine mandate: we must not depart from it. If we begin to yield, we shall find no end to our submissions. One man will be offended with the assertion of this truth; another has great doubts and objections concerning the practice of such a duty. If I affirm the one, or enforce the other, they will be displeased, and withdraw. Let them depart: the sooner they go the better; when such branches are lopped off, those which remain will bring forth more fruit. It is more to our advantage that our hearers should be offended, and forsake us for the truth's sake, than that we to retain them should hazard the loss of our own souls by want of fidelity in our work, or reluctance to declare the whole counsel of God. I am clear there would be much more good done, if we had not so many tongue-tied ministers, and ear-stopped hearers: such persons are neither a credit nor a blessing to the church. My dear brethren, let us, without the least reserve, tell all the truth: let us not be afraid to say to our hearers, You are sinners by nature and practice; if you die in an unconverted state, you will perish; there is no salvation but in the Lord Jesus Christ; his precious blood cleanseth from all sin; his perfect righteousness is the only cause of our acceptance and justification before God; his divine Spirit alone can change your hearts, make you holy, and meet for heaven; his power and grace are alone able to preserve you unto the enjoyment of that blessed inheritance. Thus we shall promote the glory of God; and the good of souls. He hath said, "Them that honour me I will honour, but they that despise me shall be lightly esteemed."

These weighty and solemn commands must not be taught in a speculative manner. They must be enforced experimentally and practically. "Teaching them *to observe* all things whatsoever I have commanded you." Every one knows that the observance of our Saviour's commands, includes, as the expression is used by inspired writers, an experience of their influence in the heart, and the manifestation of that influence in the life and conversation. Genuine godliness is both experimental and practical. The latter proceeds from, and is dependent upon, the former. The former is a blessed work of God the Holy Spirit upon the soul; a work which is wrought in every true disciple of the Lord Jesus; a work by which men are brought from darkness to light, from the power of Satan unto God; a work by which believers are renewed in the spirit of their mind, enabled to delight in the law of God after the inward man,

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and without which, it is utterly impossible that any should be saved. Eternal truth hath spoken thus: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." This great and important change must be enforced by every minister and every missionary, or in all his exertions he will fight uncertainly, as one that beateth the air. Divine influences are seldom mentioned in modern discourses. However correct and excellent they may be in other respects, they are too generally defective in this. I have heard some sermons, of which I have thought that they resembled a good painting. The light and shade were judiciously disposed: the proportions were exact, and the general effect impressive: but they wanted life. There was not any thing upon which the soul could feed. Certainly by this sort of preaching men may escape the reproach of the cross; but they cannot thus promote the glory of God, and the salvation of sinners. My dear brethren in the ministry, it behoves us to lift up our voices, and to admonish men: not only to tell them that there is no salvation but in Christ Jesus, but also to assert, that unless this dear Saviour be formed in their hearts as the hope of glory, by the gracious influences of the Holy Ghost, they can have no part nor lot in this great redemption. Pardon me if I propose a question; Do you really insist much upon this blessed work in your ministrations? Do you indeed direct your hearers to the Eternal Spirit as the instructor, comforter, and sanctifier, of all the elect people of God? The Lord confirm you in your good work, and make you the honoured instruments of turning many to righteousness!

I exhort you, my friends, who are not engaged as the Lord's ambassadors, to remember that religion is not a speculative thing. Examine yourselves, whether ye be in the faith. Know ye not that Jesus Christ is in you, except ye be reprobates? Are you taught by the Spirit of God to know the things which make for your peace? Are you enabled to maintain that conversation which becometh the Gospel? Is there prayer in your closet, and with your families? Is there holiness in your life and deportment? God Almighty grant that these things may increase and abound among you more and more!

But here is something spoken in the text concerning baptism. We are to disciple the nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost.

Ghost. This is a controverted subject ; but we have at present no concern with the controversial parts thereof. I dare say we are all of opinion that believing adults may and ought to be baptized upon the confession of their faith. I myself have lately baptized two, of whom I have reason to think that they are born of God. I should be very glad to baptize a few more upon the same ground. But, after all, the baptism of the Holy Ghost is the best. If we are partakers of that, we shall be saved : but we may perish, yea, and must, if we have received no more than water, which is but the outward and visible sign of this holy sacrament ; for however important and needful this may be, we shall derive no benefit therefrom, unless we are also made partakers of the inward and spiritual grace. The substance of what is here spoken concerning baptism, is the following : If it shall please God to crown the labours of any missionary with success, and make him the instrument of converting the heathen, his right to baptize them, according to this prescribed form, is clear and incontestable. This will answer all his purposes. A more minute investigation of this subject has no connection with my present views, therefore I purposely omit it. There are diversities of opinion ; let there be no deficiency in Christian love, mutual forbearance, and good will.

The other observances which our most holy faith requires are so well known, that the enumeration of them is needless. They must be inculcated with diligence and fidelity, according to the revealed will of God : let us remember that, in all our ministrations, success depends upon the application of the truth to the hearts and consciences of the hearers by the Holy Spirit. Dear and reverend brethren, be much in prayer for his gracious influences, for it is by these alone that you will ever be able to convince or convert the people committed to your charge. We know these things ; happy are we if we do them : otherwise our condemnation will be aggravated by the privileges we have enjoyed.

I have been obliged, while speaking concerning the work of a missionary, to advance many remarks which appertain to the ordinary pastoral office. The respective duties of these ministers of our Lord Jesus Christ are indeed so much alike, that a discussion of either must of necessity include both. A greater degree of ministerial gifts and graces seems requisite for the former, than for the latter, inasmuch as his services are more extensive, and he is exposed to greater perils and difficulties therein. His commission, like that of
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holy Paul, is to preach Christ among the heathen : the other is appointed to feed the flock of God at home. Each of them is an instrument, whereby the Lord adds daily unto his church such as shall be saved. His wisdom is conspicuous in their appointment ; his grace shines brightly in their usefulness among his chosen people ; his mercy and truth will be magnified in their future glory.

Those who attempt to propagate the Gospel, either at home or abroad, must expect great opposition. The devil is never willing to depart from the soul he has long kept in blindness and subjection. This strong man armed, keeps possession of his goods, till the stronger shall come upon him, take from him his armour wherein he trusted, and expel him from his habitation. He dreads the name of Jesus ; for he knows that wherever it comes with power, his kingdom must be subverted, and he will fall from his throne as lightning from heaven. He will therefore excite all his emissaries to oppose and withstand the work. Thus he stirred up the multitude against the apostles at Philippi. Paul and Silas, who wished not to receive testimony from devils, cast out the spirit of divination from the damsel who followed them. “ And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them to the market-place to the rulers, and brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, and teach customs which are not lawful for us to receive, neither to observe, being Romans. And the multitude rose up together against them ; and the magistrates rent their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely ; who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.” A similar scene was displayed at Ephesus. Such things have occurred in our own land. What cruelties his emissaries inflicted upon our reformers ! What virulent opposition did he not excite against those eminent ministers of Christ, Whitfield and Wesley. In short, wherever the Gospel has been preached with fidelity and success, the same circumstances, as some of us know by experience, have recurred even to this day. They must be expected, so long as the human heart remains in its natural state of enmity against God. If, however, tribulations do abound in this work and labour of love, it must be remembered that consolations are also abundant. The text affords us every encouragement to persevere in efforts to diffuse the
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knowledge of salvation among all nations. "And lo, I am with you always, even unto the end of the world." Dear brethren, "If God be for us, who can be against us? If this work and counsel wherein we are engaged be of Him, who can prevail to subvert it? His counsel shall stand; he will do all his pleasure: he will be with his ministers and people always." Yea, I have read in that book, before quoted, which is but too much neglected, "But now, thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee. When thou walkest through the fire thou shalt not be burnt, neither shall the flame kindle upon thee: for I am the Lord thy God, the Holy One of Israel, thy Saviour." (Isa. xliii. 1, 2, 3.) The gracious promise, which assures us of the Redeemer's presence, is applicable to his servants in every age. He was with the first missionaries and preachers of the Gospel. He was also with their successors. He is with all his faithful ambassadors in our times, by the grace and power of his Holy Spirit, and he will be with such persons, till time, having completed its revolutions, shall be swallowed up in eternity. He hath said, "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee, with the right hand of my righteousness." We are apt to be discouraged, and to fear greatly, because of the fury of the oppressor. We need not, however, be apprehensive. They are more that are with us, than all who can be against us. When Elisha's servant saw the host round about the city, with horses and chariots, he was terrified, and exclaimed, "Alas, master! what shall we do?" But when the Lord had opened his eyes, in answer to his master's prayer, his apprehensions were quickly dispelled; for he saw, and behold the mountain was full of horses and chariots of fire round about Elisha. O my friends, he who enjoys the protection and blessing of God, has nothing to fear. This honour have all his saints, but especially his ministers. He is with them always, even unto the end of the world. O had we but faith to believe this, what comfort and peace would flow into our hearts!

1st. Our Lord Jesus Christ is with his ministers, to instruct and direct them. It is written, "All thy children shall be taught of God." Without divine instruction a man cannot

not be a Christian, much less a Christian minister. Human authority has made speculative teachers, who resemble the ravens which fed the prophet: they communicate to others that nourishment of which they never partake; but not any thing short of divine illumination can make a useful preacher or missionary of the everlasting Gospel. It is of the utmost importance that a man should himself know the power of that truth which he is required to diffuse among others. Our dear Lord is with his servants to communicate unto them this knowledge, and in his gracious providence to direct their way to those places where he has appointed their station. It would be better with all of us, if we were more observant of the intimations of the Divine Providence. We are too self-conceited: we think we have wisdom enough to guide our own steps; and this is the reason why so many of us seem to be out of our place. I remember to have heard of a singular and impressive remark which an aged and most amiable minister of Christ once made to some of his younger brethren. They were speaking of their removals from one place to another; and observing that the Lord had thus changed their situations. His answer was, "Well, you say the Lord has directed your removal. I hope he has. One thing, however, I cannot but remark, you have always changed a lesser income for a greater: now I think if this were the Lord's work, you would sometimes be called from a greater revenue to a less, for his appointments are not regulated by the opulence of any station, but by the opportunities it may afford of promoting his glory, and the edification of his church." I am sure this is true. Oh, brethren, let us watch the cloudy pillar, move when that directs, and rest where that commands. The Lord enable us to do this.

2dly. Our Holy Redeemer is with his ministers to strengthen and uphold them. The pastoral office, but especially the missionary, requires great and constant exertion. To seek that which is lost; to reclaim backsliders; to bear with the weak; to encourage the timid; to build up the saints of God; to be examples to the flock; in all things to do the work of an evangelist; the accomplishment of these momentous objects requires no common measure of grace. If we add the peculiar trials both from within and from without, unto which the ambassadors of our Lord Jesus Christ are constantly exposed, we shall almost wonder that any are willing to engage in the sacred office. But the Saviour's faithful word dispels every apprehension: his promise removes every doubt. There are happy seasons, wherein the experience

experience of his sustaining presence enables his ministers to say, with one of old, "I can do all things through Christ which strengtheneth me." Leaning on the arm of my beloved Saviour, I can surmount every difficulty, vanquish every foe, and go forward in my pilgrimage to the heavenly Zion. Dear brethren in the ministry, pardon me, that I thus particularly address you. Trust in the Lord with all your heart, and lean not upon your own understanding. Repose a greater confidence in the dear Lord Jesus, and less in the men of this world. They will disappoint your expectations: He will exceed them. He will supply you with grace as you need it. You know in the Lord's Prayer we ask for daily bread; not a full barn, but for supplies every day, as our exigencies may demand. I repeat it, we must look to Christ daily for grace and strength; we shall not look in vain. Oh what a precious word is that! "Thy shoes shall be iron and brass, and as thy days, so shall thy strength be. The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee, and shall say, Destroy them." Deut. xxxiii. 25—27. Our Redeemer will not fail to bless and strengthen his faithful ministers, but he will put no honour upon a conceited cockcomb in a black coat, however highly he may esteem himself, or be esteemed by others of his own sort.

"I will never, never, never leave thee, nor forsake thee." This is the best word which a missionary can take for his companion, when he is setting out upon a long voyage. He will have many anxious discouraging thoughts. He quits his native land to go among strangers: to encounter great difficulties, and perhaps death. His sorrowing friends bid him farewell with tears, expecting that they shall never again behold him. But his best Friend leaves him not. He carries him safely over the trackless deep to the place of his destination: when there, communicates unto him every needful help, and makes him useful in the conversion of sinners. Oh then, trust him at all times: he is the Brother that was born for adversity; the faithful, unchangeable Friend, concerning whom we desire to say, "We'll praise him for all that is past, and trust him for all that's to come."

3dly. Our Lord Jesus Christ is present with his ministers to fit and qualify them for their important stations. I do not here speak of miraculous gifts of the Holy Spirit; we know that these have long ceased in the church: but I mean those gifts of nature, education, and grace, which

seem to distinguish their possessor as intended for the service of Christ in the ministry of his Gospel. In the gifts of nature, I include a sound judgment, a quick apprehension, and a ready, not to say pleasing, elocution. If this latter circumstance were duly regarded, so many of our pulpits would not be occupied by dumb dogs who cannot bark. A good education is very useful as the handmaid of true religion. I believe that none despise the aid of human learning except those who are destitute of it. And though I do not think it necessary that ministers should be among the greatest scholars of the age, yet it is surely proper that every one of them should be able to read the holy Scriptures in their original languages. But these qualifications are not of themselves sufficient. One thing is needful;—an experience of the life and power of godliness. Without this, no man is fit for the work of the ministry. If you ask me what manner of person I think should be employed as a missionary, or teacher in the church, I shall reply by reciting a well-known part of St. Paul's second epistle to the Corinthians: "But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left; by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." (2 Cor. vi. 4..10.) He who is influenced by such a spirit will be useful in the hand of God to extend the knowledge of the Gospel. These gifts and graces proceed from our Redeemer. Lift up your hearts in prayer for them, dear fellow-labourers in the vineyard; they will make you burning and shining lights. Lift up your hearts in prayer, professors of the Gospel, that God would make your ministers such; then will the word of God run, and be glorified among you. Oh pray fervently for us; when you shall attend to this, your ministers will not so often have occasion to retire with sorrow from their public ministrations to a throne of grace, with that bitter complaint, "Lord, who hath believed our report, and to whom is the arm of the Lord revealed?" Nor would our congregations so frequently complain of barren and unfruitful opportunities: but we should grow in grace, and

and in the knowledge of God and of our Lord Jesus Christ. May this be the case!

4thly, Our Lord Jesus Christ manifests his gracious presence with his ministers in giving them a delightful experience of the power and comfort of the truth they preach to others. We do not serve either an unkind or forgetful Master. He causes us to enjoy our wages, even in our work. It is delightful to preach under such an experience. When our own hearts are lively, and we feel an interest in the gospel we proclaim, it is most probable that we shall, through the divine blessing, affect the hearts of our hearers. We have a most gracious promise, "The liberal soul shall be made fat, and he that watereth shall be watered also himself." (Prov. xi. 25.) We may have our dark and gloomy seasons, wherein we can scarcely discern our interest in the gospel salvation; we may be exercised with doubts, and fears, and sore temptations. But even these painful seasons are made profitable. We are thus taught how to sympathize with those who mourn, and to speak a word in season to the afflicted soul. These trials are removed by manifestations of the Redeemer's love: and then we can sing with one of old, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." I trust, my brethren, I am speaking that which you know by experience. If it be not so, you never can make full proof of your ministry. Therefore examine yourselves: remember this blessed experience is the gift of Christ. Ask it of him in the effectual fervent prayer of faith, and doubt not but that he will, for his own name's sake, fill your earthen vessels with his heavenly treasure.

Lastly, Our Lord Jesus Christ is with his ministers, to give them success in their important work. A man may preach elegantly and correctly by the aid of human literature; but he cannot preach successfully without the divine blessing. One of the greatest preachers that ever lived made the following assertion: "I have planted, Apollos watered, but God gave the increase: so then neither is he that planteth any thing, neither he that watereth, but God that giveth the increase." I wish this remark may be deeply impressed upon
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the minds of all our hearers. I am afraid some of them come to hear the man, and not the voice of Christ speaking by him. They come into church, look up, and are dissatisfied if they do not see their idol in the pulpit. They can hear no other person; and if the truth of God be ever so faithfully preached, they will not receive it; there is no blessing for them. This is a bad spirit; it is severely reproved by the apostle: "And I, brethren, could not speak unto you as spiritual, but as unto carnal: for ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul, and another, I of Apollos, are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" (1 Cor. iii. 1, 3, 4, 5.) We are all servants, fellow-servants in the vineyard of Jesus; our success depends upon the presence and blessing of our great Master. He has assured us that this shall be granted: he saith, "As the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it," (Isa. lv. 10, 11.) Now the word of the gospel is preached for the conversion of sinners, and the advancement, as well as the confirmation of believers in their most holy faith. By the blessed influence of the Spirit it accomplishes these great and important effects. A mixed congregation is assembled: the Lord enables the minister to preach the truth unto them with simplicity and godly sincerity. While he thus draws the bow at a venture, God the Holy Ghost sends the arrow home to the souls he designs to bless: the sinner is alarmed: he exclaims, What must I do to be saved? The saint is comforted and edified: he is enabled to say, "Thy word was found, and I did eat it, and thy word was unto me the joy and rejoicing of my heart." Do you, my dear brethren, know this by your own experience? Have you ever felt the convincing, comforting, sanctifying, supporting power of the blessed word of God? Is it at this moment sweet and precious to your taste? I have heard people say, I thank the Lord, I was converted under such a sermon so many years ago. I hope they were: but I could wish they would each enquire, Have I been converted since then? Conversion may be illustrated by the process of vegetation in the spring season: there is a continual growth: first the tender

bud, then the full leaf, and the expanded blossom : as the season advances, this will be succeeded by the young fruit, which, when matured by the united influences of the sun and genial showers, we hope to gather with joy, through the goodness of that God, who reserveth unto us the appointed weeks of harvest. It is thus in that soul which is the subject of a gracious work. There is a growth, an increase of resemblance to the Redeemer : an advancing towards perfection, which will continue until grace be swallowed up in glory. Is it thus in your experience? I pray God that it may !

Thus our Lord Jesus Christ is with his ministers, to instruct and direct them; to strengthen, and to uphold them; to fit and qualify them for their important stations; to give them an experience of the truth in their own hearts; and to crown their exertions with success. What encouragement can you expect or require beyond this? Persevere, persevere, dear brethren, in your laudable efforts to evangelize the nations. The command of our beloved Immanuel makes this your duty; his promise assures you of assistance and prosperity. Let not the difficulties or disappointments you may encounter, occasion a relaxation of your diligence. God hath graciously smiled upon your efforts: you have therefore been enabled to do much. I have been delighted more than I can express by the perusal of your interesting accounts. In one part of the vast, and heretofore benighted, continent of Africa, your missionaries have successfully planted the rose of Sharon; in another, a congregation of believers is formed: there exists a third, with the probability of establishing others. You have visited the Society Isles, and sent among them the light of divine truth: you have accomplished the same thing in eastern climes; and you have every reason to believe that the souls of the poor Heathens have been brought to the knowledge of our God and his Christ, by your instrumentality. What! is not this enough for your encouragement? Persevere; the cause is God's: it must ultimately prevail over all opposition. Who can tell what ample showers of blessings may follow these prelude drops? Yes, they shall fall upon the dwellings of the wilderness, and the hills shall rejoice on every side. "The wilderness and the solitary place shall be glad for them; the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy, and singing: the glory of Lebanon shall be given unto it; the excellency of Carmel and Sharon: they shall see the glory of the Lord, and the excellency of our

our God." May the Lord hasten this glorious and blessed work in his time!

I call upon you who are present upon this interesting occasion, to assist, by a liberal contribution, in this great and Godlike design. Such extensive efforts cannot be made without proportionate expences. The Society have, in the course of the last year, expended 6000*l.* in their attempts to evangelize the heathen. If you do not provide them with adequate means, they must contract their views. What a reproach such an event will be to this christian land! What a scandal to the cause of religion, should its enemies be able to say, The professors of godliness refused their assistance to the Missionary Society, and thus compelled them to relinquish their noble and extensive views! But I trust in God, such an event will never happen. Give freely as you have received freely. Shew your love to Christ by providing an ample support for those who are engaged in promoting the enlargement of his kingdom. The Missionaries deserve this at your hands. They are labouring, far from all the comforts and blessings of their native land, exposed to want, persecution, and death. The object we have in view is worthy all we can do for its accomplishment. Our design is to disciple all nations. Our prejudices have disposed us to consider the poor Indians as hardly upon a level with the rest of mankind: but they are our fellows and brethren: we were all formed by One and the same glorious God: we are all redeemed by One and the same precious blood: we are all sanctified by One and the same Holy Spirit; and are going to the enjoyment of one and the same Heaven. Souls have no discriminating hue! A black body may contain as white a soul as can be found in a much fairer frame: perhaps much whiter than some of ours who are here before God this morning. We have oppressed and injured them: we have reduced thousands of them to a state of bondage, which is worse than death. We have given them just reason to execrate the hour in which British vessels have touched their shores. Let us now make them some recompence: let us endeavour to efface the remembrance of our former injustice, by our zeal and promptitude in conferring upon them the best, the most invaluable of all gifts, the word of salvation by Christ Jesus. Let no cold-hearted objector say, The time, the full time, is not yet come. I would answer him, It is not for you to ascertain the times or the seasons which the Father hath put in his own power. I would say, when I perceive that the fruits of the earth have attained to maturity, I know that the time

of

of gathering is come. We have; yes, glory be to God, we have seen the fruit of our exertion in this cause. We have heard the voice of joy and thanksgiving, from the lips of the once benighted Hottentot: and we doubt not but these first-fruits will, through the mercy of our God, be succeeded by an abundant harvest. The time seldom comes in which a covetous man will disperse the least portion of his hoard to do good. But you, I hope, will prove that you are not of this description. Give according as the Lord hath blessed you, and may He accept your work and labour of love!

I have now, through the divine goodness, accomplished the plan delineated in the commencement of my discourse. You must perceive that I have neither weighed my words, nor measured my sentences. I have spoken plain truth in plain language. If the priests who surrounded Jericho had made use of silver trumpets, they might have sounded them a long time, ere a single stone had removed out of its place. But they blew with ram's horns, according to the divine appointment, therefore the walls fell flat to the very ground, and the hosts of the Lord went up to take possession of the city. His approbation can give success even to my feeble strains. May He apply his truth to each of our hearts! May He graciously smile upon the work of our hands, and grant that from the rising unto the setting sun, his great name may be known and magnified among the heathen! May the kingdoms of this world become the kingdoms of our God and of his Christ, who shall reign for ever and ever, King of kings, and Lord of lords! Even so. *Amen.*

LIST

OF

CONGREGATIONS, &c.

Which have transmitted Sums of Money to the Treasurer,

FOR THE USE OF

THE MISSIONARY SOCIETY,

From June 1st 1806, to June 1st 1807.

	£.	s.	d.
ABERGAVENNY, per Rev. Mr. Skeel	12	0	0
Alfreton, Rev. Messrs. Hamilton and Buck	7	12	5
Arundel and Shoreham, ditto	3	0	0
Axminster, Rev. Mr. Small	51	12	0
Basingstoke, Rev. Messrs. Jefferson and Thorne	12	0	0
Bath, Rev. Mr. Jay	60	0	0
Bedford and its vicinity, by Rev. Mr. Frey	102	10	1
Beccles, Rev. Mr. Isaac Sloper	18	10	0
Billericay, Rev. Mr. Thornton	13	0	0
Bishopstall, Rev. Mr. Heudebourck	7	11	0
Bluntisham, Rev. Mr. Feary	17	3	0
Bocking, Rev. Mr. Craig	44	12	0
Brentwood, Rev. Mr. Smith	10	0	6
Bridport, Rev. Mr. Saltern	57	19	0
Brigg, Rev. Mr. Clark	10	10	0
Bristol Tabernacle, Rev. Mr. Wilks	124	4	2
Bristow, Rev. Mr. Sykes	26	15	1
Brighton, Rev. Mr. Hamilton	29	8	7
Ditto, Lady Huntingdon's Chapel	26	2	10
Buckingham, Rev. Messrs. Scraggs and Aston	28	0	0
Bungay, Rev. Mr. Shufflebotham	24	6	9

NORTH BRITAIN.

Berwick, Associate Congregation, Rev. Mr.			
Blackhall	16	12	0
Dunfermline, Ditto, Rev. Mr. Husband	43	0	10
Greenock, Friends of Mr. Laird	12	8	0
Kelso, Associate Congregation and Friends, Rev.			
Mr. R. Hall	18	10	8
Kincardine, Associate Burgher Congregation,			
Rev. Mr. Richie	2	4	11
Lander, Associate Congregation, Rev. Mr. Hen-			
derson	10	0	0

L. s. d.

Paisley, Branch of the London Missionary Society, W. Carlisle, Esq.	-	-	83	10	0
Perth, Society for propagating the Gospel among the Heathen, per Mr. Willison	-	-	30	0	0
			<hr/>	216	6 5
Cambridge, Rev. Mr. Harris	-	-	43	4	1
Ditto, Auxiliary Society	-	-	9	0	0
Canterbury, Rev. Mr. Young	-	-	9	5	0
Chatham, Rev. Mr. Slatterie	-	-	42	11	0
Chesham, Rev. Mr. Surman	-	-	5	5	0
Chichester, by Rev. Messrs. Hamilton and Buck	-	-	33	14	6
Chelmsford, Rev. Messrs. Cowper and Douglas	-	-	16	0	0
Colchester, Rev. Mr. Hobbs	-	-	26	10	3
Ditto, Rev. Mr. Taylor	-	-	26	15	6
Coggeshall, Rev. Mr. Fielding	-	-	12	10	6
Creak, Rev. Mr. Kirby	-	-	8	17	7
Dartford, Rev. Mr. Hawthorne	-	-	6	5	8
Debenham, Rev. Mr. I. Owen	-	-	9	0	1
Deal, Rev. Mr. Vincent	-	-	8	12	0
Denton, Rev. Mr. Hickman	-	-	10	8	2
Devizes, Rev. Messrs. Sloper and Elliott	-	-	16	1	7
Drayton, Rev. Mr. Wilson	-	-	10	0	0
Duxford, Rev. Mr. Pyne	-	-	37	5	0
Edmonton, Rev. Mr. Fowler	-	-	26	0	0
Exeter, Rev. Mr. Allen	-	-	17	8	0
Fakenham, Baptist Meeting, Rev. Mr. Johnson	-	-	15	9	0
Falmouth, Rev. Mr. Wildbore	-	-	19	0	6
Fareham, Rev. I. H. Cox	-	-	3	3	0
Feversham, Rev. Mr. Mathers	-	-	3	10	0
Flockton, Rev. Mr. Kerby	-	-	3	1	6
Fordham, Rev. Mr. Harris	-	-	8	0	0
Gamlingay, Congregation at	-	-	12	3	3
Godmanchester, Rev. Mr. Scott	-	-	5	15	0
Godveros, Rev. Mr. Morgan Lewis	-	-	4	2	0
Gosport, Rev. Mr. Bogue	-	-	63	3	0
Gravesend, Rev. Mr. Kent	-	-	13	7	6
Grimsby, Rev. Mr. Smellie	-	-	5	5	0
Halesworth, Rev. Mr. Dennant	-	-	6	9	7
Hammersmith, Rev. Mr. Humphreys	-	-	32	9	0
Hanley, Rev. Mr. Mosley	-	-	25	0	9
Hatherleigh, a few young Men at, by Rev. Mr. Glasco	-	-	1	4	6
Havant, Rev. Mr. Scamp	-	-	7	16	0
Heathfield, Rev. Mr. Gilbert	-	-	14	3	11
Hertford, Rev. Mr. Maslin	-	-	14	11	9
Ipswich, Rev. Mr. Atkinson	-	-	47	7	1
Ives, St. Rev. Mr. T. G. Panting	-	-	19	16	2
Kettering, Rev. Mr. Toller	-	-	23	0	6

	£.	s.	d.
Kimbolton, Rev. Mr. Nicholls	-	-	9 16 7
Knaresborough, Rev. Mr. Howell and Friends	-	-	12 0 0
Lewes, Rev. Messrs. Hamilton and Buck	-	-	12 2 8
Linton, Rev. Mr. Hopkins	-	-	10 2 0

LONDON AND ITS VICINITY.

Camomile-street, Rev. Mr. J. Clayton	-	27	0	0
Crown-court, Rev. Mr. Greig	-	51	9	6
New Road, St. George's East, Rev. Mr. Lyndall	51	0	1	
Union Chapel, Islington, Rev. Mr. T. Lewis	81	7	6	

ANNUAL MEETING, 1807.

Surry Chapel	-	-	255	16	8
Tabernacle	-	-	148	18	4
Tottenham Court Chapel	-	-	150	13	0
St. Saviour's	-	-	153	4	6
Sion Chapel	-	-	162	13	4
			871	5	10
			1082	2	11

Lowestoff, Methodist Meeting, Rev. Mr. Patterson	-	-	5	0	0
Lynn, Rev. Mr. Allen	-	-	20	3	4

Maidstone, Rev. Mr. Ralph	-	-	10	5	0
Marlow, Rev. Mr. G. Edwards	-	-	11	3	6
Mattishall, Rev. Mr. Carter	-	-	13	0	9
Melbourn, Rev. Mr. Carver	-	-	16	4	0

Newport Pagnell, by Rev. Mr. Greatheed	-	-	5	0	0
Norwich, Rev. Mr. Wilks	-	-	18	1	6
Ditto, Rev. Mr. Newton	-	-	13	2	1
Ditto, Rev. Mr. Phillips	-	-	14	1	0

Olney, Rev. Mr. Hillyard	-	-	14	16	1
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Peppard, Rev. Mr. Walker	-	-	5	5	0
Penrhyn, Rev. Mr. T. Wildbore	-	-	21	11	6
Portsea, Rev. Mr. Griffin	-	-	27	9	0
Peole, Rev. Mr. Durant	-	-	179	1	0
Potterspury, Rev. Mr. Gardiner	-	-	10	10	0
Plymouth Dock, Rev. Mr. Jones	-	-	27	9	6

Ramsgate, Rev. G. Townsend	-	-	18	3	7
Reading, Rev. Mr. Gauntlett	-	-	50	10	0
Rendham, Rev. Mr. Frey	-	-	6	17	5
Romsey, Rev. Mr. Bennett	-	-	35	8	0
Royston, Rev. Mr. Towne	-	-	17	3	1

Saffron Walden, Rev. Mr. Judson	-	-	22	2	9
Sandwich, Rev. Mr. Chapman	-	-	14	8	0
Sheerness, Bethel Chapel, Rev. Mr. Pryor	-	-	17	0	0
Southampton, Rev. Mr. Kingsbury, Subscription	53	18	6		
Collection	15	2	0		
			68	15	6

			£.	s.	d.
Staines, a Society of Young Friends	-	-	3	12	6
Swansea, Rev. Mr. Kemp	-	-	16	8	6
Swavesay, Rev. Mr. Tall	-	-	7	12	9
Tunbridge, Rev. Mr. Hopkins	-	-	11	6	0
Trowbridge, Rev. Mr. I. Clark	-	-	28	1	4
Warminster, Rev. Mr. Berry	-	-	31	7	0
Ware, Rev. Mr. Vennor	-	-	16	3	11
Waterbeach, Friends at	-	-	5	8	6
Wellingborough, Rev. Mr. Washbourne	-	-	22	16	3
Ditto, Rev. Mr. Reynolds	-	-	17	11	0
Windsor, Rev. Mr. Bedford	-	-	11	9	6
Weymouth, Rev. Mr. Cracknell	-	-	35	14	0
Witham, Rev. Mr. Newton	-	-	17	5	11
Woodbridge, Rev. Mr. Price	-	-	10	6	0
Wooburn, Rev. Mr. English	-	-	48	2	6
Woburn, Rev. Mr. Castleden	-	-	4	14	1
Wortwell, Rev. Mr. Lewellyn	-	-	6	19	0
Wycombe-High, Rev. Mr. Miller	-	-	43	10	0
Wymondham, Rev. Mr. Bloomfield	-	-	7	0	0
Yarmouth, Rev. Mr. Walford	-	-	18	3	6
Yardley, Rev. Mr. Hoppus	-	-	7	0	0

AN
ALPHABETICAL ACCOUNT
OF
CONTRIBUTORS
TO
THE MISSIONARY SOCIETY,

From June 1, 1806, to June 1, 1807.

IN LONDON AND ITS VICINITY:

	£.	s.	d.
AINSLEY, Mr. Lemon-street	1	1	0
Alcot, Mr. Southampton-place	1	1	0
Alers, Mr. W. Fenchurch-street	4	4	0
Allen, Mr. West-square	1	0	0
Allday, Mr. Carlisle-street	2	2	0
Allerdyce, Mr. A. Nightingale-lane	1	1	0
Allerdyce, Mr. I. Long-lane	1	1	0
Anderson, Mrs. Exeter-street, Chelsea	1	1	0
Andrews, Mr. Old-street	2	2	0
Applegarth, Captain, Temple-place	1	1	0
Armstrong, Mrs. Spital-square	1	1	0
Arrowsmith, Mr. Rathbone-place	1	1	0
Ashley, Mr. Castle-street	2	2	0
Atkins, Mr. Great New-street	1	1	0
Austin, Mr. Cumberland-street	1	1	0
Austin, Rev. Mr. Clerkenwell-green	1	1	0
Ayscough, Mrs. York-place, Islington	1	1	0
Anonymous, per Rev. G. Clayton, Jewish Mission	1	1	0
Backler, Mr. Apothecaries'-hall	1	1	0
Bacon, Mr. Lower East-smithfield	1	1	0
Bagster, Mr. Piccadilly	1	1	0
Bailey, Mr. High Holborn	1	1	0
Bainbridge, Mr. Guildford-street	2	2	0
Baker, Miss, Pinner's-court	1	1	0
Ballance, Mr. Wood-street, Spitalfields	1	1	0
Ball, Rev. Mr. York-street, Mile-end	1	1	0
Banger, Mr. Hackney	1	1	0
Barnes, Mr. I. Copthall-court	1	1	0
Barton, Mr. Swallow-street	1	1	0
Bassano, Mr. Upper Thames-street	1	1	0
Bates, Mr. Minories	1	1	0
Bayley, Mr. Bernard-street	1	1	0

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			£.	s.	d.
	Brought forward		40	18	0
Beasley, Mrs. Surry-road	-	-	3	0	0
Becket, Mr. Barbican	-	-	1	1	0
Belgrave, Mrs. Camden-town	-	-	1	1	0
Bennett, Mrs. E.	-	-	1	1	0
Bernard, Mr. Green-street	-	-	1	1	0
Bickerstaff, Mrs. Islington	-	-	1	1	0
Bickley, Mr. Russell-street	-	-	1	1	0
Biggers, Mr. Bull Head-court	-	-	1	1	0
Bilger, Mr. Piccadilly	-	-	1	1	0
Binks, Mr. King-street, Covent-garden	-	-	5	5	0
Ditto, a Friend by him	-	-	1	1	0
Birnie, Mr. Mount-street	-	-	1	1	0
Blades, Mr. Piccadilly	-	-	1	1	0
Blades, Mrs. Do.	-	-	1	1	0
Bland, Mr. Newington-Causeway	-	-	1	1	0
Bliss, Mr. West-Smithfield	-	-	1	1	0
Boase, Mr. Pall Mall	-	-	1	1	0
Bode, Mr. Dalston	-	-	1	1	0
Boggis, Mr. Great Prescott-street	-	-	5	5	0
Bogie, Mr. St. Martin's-lane	-	-	1	1	0
Bomenare, Mr. New Compton-street	-	-	1	1	0
Bond, Mr. Compton-street, Soho	-	-	1	1	0
Bracey, Mr. Hoxton-square	-	-	1	1	0
Bradley, Mr. White-horse-yard	-	-	1	1	0
Breckneil, Mr. Haymarket	-	-	1	1	0
Brett, Mr. T. Craig's-court	-	-	1	1	0
Brodie, Mr. Oxford-road	-	-	1	1	0
Brocklesby, Margaret-street	-	-	2	2	0
Brookes, Mrs. Mount-street, Lambeth	-	-	1	1	0
Brookes, Mr. Cateaton-street	-	-	1	1	0
Broughton, Mr. Pentonville	-	-	1	1	0
Brown, Mr. per Mr. Pretty	-	-	1	1	0
Brown, Mr. Pall Mall	-	-	1	1	0
Brown, Mr. Hackney-road	-	-	1	1	0
Brown and Stokes, Misses, Peckham	-	-	2	2	0
Brown, Rev. Mr. Hoxton-square	-	-	1	1	0
Browning, Mrs. Islington	-	-	1	1	0
Broyden, Mr. Old-street	-	-	2	2	0
Buck, Rev. Mr. Primrose-street	-	-	1	1	0
Bunnell, Mr. J. Southampton-row	-	-	2	2	0
Bunnell, Mr. Z. New street, Covent-garden	-	-	2	2	0
Burder, Rev. Geo. Hatton-garden, two years	-	-	6	6	0
Burnell, Mr. Whitechapel	-	-	1	1	0
Burton, Mr. Newington-place	-	-	1	1	0
Burt, Mrs. Warren-place	-	-	1	1	0
Burchett, Mr. Paul's-chain	-	-	1	1	0
Burkitt, Mr. Poultry	-	-	1	1	0
Burrows, Mr. Piccadilly	-	-	1	1	0
Butcher, Mr. Snow-hill	-	-	2	2	0
Butcher, Mr. Spa-fields	-	-	2	2	0
Byfield, Mr. Charing-cross	-	-	1	1	0
Byrchmere, Mr. Wilsted-street	-	-	0	10	6
A. B. Mrs.	-	-	2	0	0

CONTRIBUTORS.

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			£.	s.	d.
	Brought forward		119	18	6
B. Mr. a Friend, Snow-hill	-	-	2	2	0
I. B.	-	-	1	1	0
Campbell, Rev. John, Shacklewell	-	-	1	1	0
Capel, Mr. Cornhill	-	-	1	1	0
Cardale, Mr. W. Bedford-row	-	-	2	2	0
Ditto	-	-	1	1	0
Carter, Mr. Royal Exchange	-	-	1	1	0
Carter, Mr. W. Peckham	-	-	2	2	0
Carter, Mr. Cold Bath-square	-	-	1	1	0
Carter, Mr. Blackman-street	-	-	2	2	0
Catherwood, Mr. per Mr. Langton	-	-	1	1	0
Chadwick, Wapping	-	-	1	1	0
Chandler, Mr. sen. St. Paul's Church-yard	-	-	2	2	0
Chandler, Mr. jun. ditto	-	-	1	1	0
Charrington, Mr. Mile-end	-	-	2	2	0
Chatteris, Mr. Cornhill	-	-	1	1	0
Churchyard, Mr. Pentonville	-	-	2	2	0
Clarke, Mr. James, Caroline-place, Guildford-street	-	-	5	5	0
Clarke, Mr. Brick-lane	-	-	0	10	6
Clarke, Mr. W. High-street, Borough	-	-	2	2	0
Clarke, Mrs. Hackney	-	-	0	10	6
Clayton, Rev. John, ditto	-	-	1	1	0
Ditto, and Congregation	-	-	27	0	0
Clayton, Mrs. Highbury	-	-	1	1	0
Clunie, Mrs. Castle-street	-	-	1	1	0
Coade, Miss, Surry-road	-	-	2	2	0
Cock, Mrs. Lower Shadwell	-	-	1	1	0
Coe, Mr. North-street, Tottenham-court-road	-	-	0	10	6
Coles, Mr. Princes-street, Drury-lane	-	-	1	1	0
Cole, Mr. B. late of Homerton, a legacy	-	-	100	0	0
Collier, Mr. Long-lane, Borough	-	-	1	1	0
Compigne, Mr. Custom-house	-	-	1	1	0
Cope, Mr. Thames-street	-	-	1	1	0
Corbett, Mrs. Great Thornhaugh-street	-	-	1	1	0
Corp, Mr. Tower-street	-	-	1	1	0
Corsbie, Mr. Joseph, Artillery-place	-	-	1	1	0
Council, Mr. Castle-street	-	-	1	1	0
Coventry, Mr. Redcross-street, Borough	-	-	1	1	0
Cowell, Mr. Maid-lane	-	-	1	1	0
Cowie, Mr. G. Finsbury square	-	-	2	2	0
Cowie, Mr. I. ditto	-	-	2	2	0
Cowie, Mrs. Falcon-square	-	-	1	1	0
Creak, Mrs. Rotherhithe	-	-	1	1	0
Curling, Mr. Jesse, Jamaica-row	-	-	2	2	0
Curling, Mr. Camberwell-grove	-	-	1	1	0
Curling, Mr. Fish-street-hill	-	-	1	1	0
Cutbush, Mr. Whitechapel-road	-	-	1	1	0
Daker, Mr. Whitecross-street	-	-	1	1	0
Dalton, Mr. Gutter-lane	-	-	1	1	0
Daman, Miss, East-lane, Kent-road	-	-	1	1	0
Dare, Mr. Bermondsey	-	-	1	1	0

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			£.	s.	d.
	Brought forward		313	12	0
Davidson, Mr. Essex-street	-	-	1	1	0
Davies, Mr. Watling-street	-	-	0	10	6
Davies, Mr. Shoreditch	-	-	1	1	0
Davis, Mrs. Kentish-town	-	-	1	1	0
Davenport, Mr. Lime-street	-	-	1	1	0
Dawson, Mrs. Jeffrey's-square	-	-	1	1	0
Dawson, Mr. T. ditto	-	-	1	1	0
Day, Mrs. Fishmonger's-alley	-	-	1	1	0
Dennis, Mr. sen. Excise-office	-	-	1	1	0
Dennis, Mr. jun. ditto	-	-	1	1	0
Dickson, Mr. Church-street, Spitalfields	-	-	1	1	0
Dickson, Mrs. ditto	-	-	1	1	0
Dinwiddie, Mr. Hackney	-	-	1	1	0
Dixie, Mr. Falcon-square	-	-	1	1	0
Dixon, Mr. Cheapside	-	-	1	1	0
Dixon, Mr. T. Cavendish-square	-	-	1	1	0
Dixon, Mr. Aldersgate-street	-	-	1	1	0
Dodds, Mr. Change-alley	-	-	5	5	0
Dornford, Mr. Josiah, Deptford	-	-	2	2	0
Downer, Mrs. Bishopsgate-street	-	-	1	1	0
Drury, Mr. Piazza, Covent-garden	-	-	1	1	0
Draper, Mr. Broker's-row	-	-	1	1	0
Duncan, Mrs. Anne, London	-	-	10	0	0
Dunkin, Mr. Jamaica-row	-	-	1	1	0
Dunkin, Miss, Jamaica-row	-	-	1	1	0
Dunkin, Miss, a Friend by her, per the Jewish Mission	-	-	1	1	0
Durant, Mr. E. Spital-square	-	-	1	1	0
Duthie and Brown, Drury-lane	-	-	1	1	0
Eland, Mr. Church-street, Islington	-	-	1	1	0
Elliott, Mr. Old-street	-	-	1	1	0
Elliott, Mr. Friday-street	-	-	1	1	0
Ellis, Mr. Rathbone-place	-	-	1	1	0
Elwin, Mr. Somer's-place	-	-	1	1	0
Emerson, Mr. Whitechapel-road	-	-	1	1	0
Eveleigh, Mr. Hackney	-	-	1	1	0
Evered, Mr. Church-street, Whitechapel	-	-	1	1	0
Exshaw, Mr. Austin-Friars	-	-	0	10	6
Eyre, Mrs. Hackney	-	-	2	2	0
I. E.	-	-	10	0	0
Faden, Mr. Charing-cross	-	-	1	1	0
Fallowfield, Mr. Scotland-yard	-	-	1	1	0
Farquharson, Mr. Great Warner-street	-	-	1	1	0
Farquharson, Mr. Plum-tree-street	-	-	1	1	0
Farr, Mrs. Catharine, late of Hoxton, a legacy	-	-	90	0	0
Favell, Mr. Tooley-street	-	-	1	1	0
Fearn, Mrs. Spital-square	-	-	1	1	0
Fenn, Mr. F. St. George's Terrace, East	-	-	1	1	0
Fenn, Mr. Cornhill	-	-	1	1	0
Ferguson, Mr. Chambers-street	-	-	1	1	0
Ferris, Mr. C. Aldgate	-	-	1	1	0
Ferris, Messrs. R. & I. Petticoat-lane	-	-	3	3	0

	Brought forward	£.	s.	d.
Filby, Mr. M. Pilgrim-street	- - -	481	7	0
Field, Mr. Halifax-street, Mile-end	- - -	1	1	0
Filling, Mr. Sun-tavern-fields	- - -	1	1	0
Ford, Rev. G. Mile-end	- - -	1	1	0
Forrester, Mr. Savage-gardens	- - -	1	1	0
Foster, Rev. Mr. Wilderness-row	- - -	1	1	0
Founder's-hall-meeting, a Member of	- - -	1	1	0
Fox, Mr. Black-heath	- - -	2	2	0
Fowler, Miss A. Blackman-street	- - -	1	1	0
Foyster, Mrs. Tottenham-street	- - -	2	2	0
Frankland, Mr. Brunswick-street	- - -	1	1	0
Frances, Mr. Curtain-road	- - -	1	1	0
Fraser, Mr. Nightingale-lane	- - -	1	1	0
Freeman, Mr. Suffolk-street	- - -	1	1	0
Friend, a	- - -	50	0	0
Ditto, by Mr. Portal	- - -	20	0	0
Ditto, H.	- - -	5	0	0
Ditto, by Mr. Hyatt	- - -	2	2	0
Ditto, by Mr. Hill	- - -	1	1	0
Ditto, by Mr. Burder	- - -	1	1	0
Ditto, at Homerton	- - -	0	10	6
Ditto, at Hackney	- - -	0	10	6
Ditto, Ditto, Jewish Mission	- - -	0	10	6
Frost, Mr. Great Portland-street	- - -	1	1	0
Fry, Mrs. Mayor's-buildings	- - -	5	0	0
Ditto, a diamond ring by her for aiding the Jewish Mission	- - -	10	0	0
Fulford, Mr. Lad-lane	- - -	1	1	0
Fetter-lane Auxiliary Society	- - -	11	0	0
Gabriel, Mr. Banner-street	- - -	1	1	0
Gamon, Mr. Aldersgate-street	- - -	1	1	0
Gann, Mr. Gracechurch-street	- - -	1	1	0
Gardner and Bagnell, Tower-street	- - -	2	2	0
Garwood, Mr. Mansel-street	- - -	2	2	0
Gardener, Mr. Fort-street	- - -	1	1	0
Gaviller, Mr. Clapton	- - -	2	2	0
Geale, Mr. Pentonville	- - -	1	1	0
George, Mr. Strand	- - -	0	10	6
Gibbs, Mr. Bartholomew-close	- - -	1	1	0
Gibson, Mrs. Prescott-street	- - -	0	10	6
Gibson, Mr. Wardrobe-place	- - -	1	1	0
Giles, Mr. Peckham	- - -	1	1	0
Giles, Mr. Water-lane	- - -	2	2	0
Gill, Mrs. Clapton	- - -	0	10	6
Gillespy, Mr. Coal-exchange	- - -	1	1	0
Gillispie, Mr. Stockwell	- - -	1	1	0
Gleaves, Miss, per Mr. Neale, two years	- - -	2	2	0
Goddard, Mr. Cable-street	- - -	1	1	0
Goff, Mr. Northumberland-street	- - -	2	2	0
Goode, Rev. Mr. Blackfriars	- - -	1	1	0
Goode, Rev. Mr. Islington	- - -	1	1	0
Gore, Rev. Mr. Tabernacle-row	- - -	1	1	0

	Brought forward	£.	s.	d.
Gosnell, Mr. Little Queen-street	-	635	18	0
Gough, Mrs. Camberwell	-	1	1	0
Goulding, Mr. Bank-side	-	1	1	0
Gouldsmith, Mr. per Mr. Wilks	-	10	10	0
Grange, Mr. Covent-garden	-	0	10	6
Gray, Mr. R. Walworth	-	1	1	0
Gray, Miss, Wilderness-row	-	1	1	0
Gregory, Mr. Hoxton-fields	-	1	1	0
Gregory, Rev. Dr. per Mrs. Ayscough	-	1	1	0
Greig, Rev. Mr. Prospect-place	-	1	1	0
Ditto, and congregation	-	51	9	6
Greig, Mrs. per Mr. Whitwell	-	1	1	0
Gribble, Mr. Bank, two years	-	4	4	0
Griffith, Mr. Oxford-street	-	1	1	0
Groome, Mr. Brompton-row	-	1	1	0
Groves, Mr. Charing-cross	-	3	3	0
R. S. G.	-	1	1	0
G.	-	2	0	0
Hadwen, Mr. Hoxton	-	0	10	6
Hall, Mr. Fenchurch-street	-	5	5	0
Hall, Mrs. Do.	-	3	3	0
Hall, Mr. London-bridge	-	1	1	0
Hale, Mr. Wood-street	-	1	1	0
Halward, Mr. Holborn	-	1	1	0
Hammond, Mr. Whitechapel	-	1	1	0
Hardcastle, Mr. Joseph, Hatcham-house	-	21	0	0
Harford, Mr. Shoreditch	-	1	1	0
Harper, Mr. Jerusalem Coffee-house	-	1	1	0
Harper, Mrs. Do.	-	1	1	0
Harrison, Mrs. at Surry-chapel	-	0	10	6
Harrison, Mr. G. Helmet-row	-	1	1	0
Harvey, Mr. Charlotte-street	-	1	1	0
Hawkes, Mr. Piccadilly	-	2	2	0
Hemmans, Mr. City-road	-	1	1	0
Hepburn, Mr. Long-lane, Borough	-	2	2	0
Herne, Mr. Hoxton	-	1	1	0
Herne, Mr. jun. ditto	-	1	1	0
Hill, Mr. Birchin-lane	-	1	1	0
Hill, Miss, Fore-street	-	2	2	0
Hill, Rev. Mr. Surry-chapel	-	2	2	0
Hockley, Mr. Kingsland-road	-	1	1	0
Hodgkinson, Mr. Stamford-street	-	2	2	0
Hodson, Mr. Lothbury	-	2	2	0
Hodson, Mr. G. Pentonville	-	1	1	0
Holehouse, Mr. Borough	-	2	2	0
Holland, Mr. Drury-lane	-	1	1	0
Hollingsworth, Mr. Highbury-grove	-	1	1	0
Holman, Mr. Thames-street, two years	-	2	2	0
Honeyman, Mr. Church-street	-	1	1	0
Honeyman, Mrs. ditto	-	1	1	0
Hoppe, Mrs. North-place	-	2	2	0
S. H. Miss, ditto	-	1	1	0

790 14 0

CONTRIBUTORS.

151

			£.	s.	d.
	Brought forward		790	14	0
Hore, Mr. Throgmorton-street	-	-	1	1	0
Hornby, Mrs. Homerton	-	-	2	2	0
Hough, Mr. Bedford-square	-	-	1	1	0
Houston, Mr. Great St. Helen's	-	-	1	1	0
Howard, Mr. Fetter-lane	-	-	1	1	0
Hubbock, Mr. Red-lion-street	-	-	1	1	0
Hubbock, Mrs. ditto	-	-	1	1	0
Huckwell, Rev. Mr. Tottenham-court	-	-	1	1	0
Humphrys Rev. Mr. Canterbury-row	-	-	1	1	0
Humphries, Mr. Tottenham-court-road	-	-	1	1	0
Hundlebee, Mr. Crown-street	-	-	1	1	0
Jack, Mr. St. Martin's-lane	-	-	1	1	0
Jackson, Mr. Hackney	-	-	1	1	0
Jackson, Rev. Mr. Stockwell	-	-	1	1	0
Jackson, Mr. Corporation-lane	-	-	1	1	0
Jacobs, Miss, per Mr. Allday	-	-	1	1	0
Jacques, Mr. Leather-lane	-	-	1	1	0
James, Mr. Shoreditch	-	-	1	1	0
Jameson, Mr. W. Lambeth	-	-	1	1	0
Jarvis, Mr. Kingsland-road	-	-	1	1	0
Jeannerett, Mr. Poultry	-	-	1	1	0
Ditto, Mrs. ditto	-	-	1	1	0
Jefferys, Mr. G. Sloane-street	-	-	1	1	0
Jenkins, Mr. James-street	-	-	1	1	0
Iles, Mr. Martin's-court	-	-	1	1	0
Inman, Mr. Chiswell-street	-	-	0	10	6
Johnson, Mr. Borough	-	-	1	1	0
Johnson, Mr. Chelsea	-	-	1	1	0
Jones, Mr. Curtain-road	-	-	1	1	0
Jones, Mr. Carter-street	-	-	1	1	0
Jones, Mrs. Hertford-street	-	-	1	1	0
Jones, Mrs. Shacklewell	-	-	1	1	0
Jones, Rev. Mr. City-road	-	-	1	1	0
Jones, Mr. Little Moorfields	-	-	1	1	0
Jowett, Mr. Camberwell	-	-	1	1	0
Ireland, Mr. Cannon-street	-	-	1	1	0
Keen, Mrs. Pavement, Moorfields, two years	-	-	2	2	0
Kennard, Mr. Red-cross-street	-	-	1	1	0
Kincaid, Mr. Tyson-place	-	-	1	1	0
Kincaid, Mrs. ditto	-	-	1	1	0
King, Mr. Kingsland-road	-	-	1	1	0
King, Mr. Bishopsgate-street	-	-	1	1	0
King, Mr. Sparrow-corner	-	-	1	1	0
King, Mr. Broad-street-buildings	-	-	1	1	0
King, Mrs. ditto	-	-	1	1	0
Kirkman, Rev. Mr. Islington	-	-	1	1	0
Knight, Mr. Gainsford-street	-	-	1	1	0
Knight, Rev. Mr. West-square	-	-	1	1	0
Knight, Mr. Strand	-	-	1	1	0
Knight, Rev. Mr. Hoxton	-	-	1	1	0
Knight, Mr. King-street	-	-	1	1	0

845 16 6

	Brought forward	£.	s.	d.
Klingelman, Mr. per Rev. Mr. Steinkopff	-	845	16	6
Knowles Mrs. Palace-row	-	1	1	0
	-	0	10	6
Lady, a, per Rev. Dr. Haweis	-	20	0	0
Lady, a young	-	1	1	0
Lack, Mr. Wormwood-street	-	1	1	0
Lane, Mr. Gutter-lane	-	1	1	0
Langston, Mr. ditto	-	2	2	0
Langton, Mr. D. Hackney	-	1	1	0
Ditto, a Friend by him	-	5	0	0
Ditto, sundry Friends by him	-	2	9	0
Lea, Mr. Alderman, Old Jewry	-	1	1	0
Lee, Mrs. per Mr. Hill	-	10	0	0
Lee, Mr. T. Homerton	-	1	1	0
Lees, Mr. Tower	-	1	1	0
Lees, Mr. jun. ditto	-	1	1	0
Leg, Mr. Fleet-street	-	1	1	0
Leigh, Mr. T. per Messrs. Williams and Smith	-	1	1	0
Leperd, Mr. James-street	-	1	1	0
Lewis, Rev. Mr. Islington	-	1	1	0
Ditto, and Congregation	-	81	7	6
Lightfoot, Mr. Holles-street	-	1	1	0
Littler, Mr. Wilderness-row	-	1	1	0
Liverick, Mr. Deptford	-	0	10	6
Lonsdale, Mr. Tyler-street	-	1	1	0
Lonsdale, Mrs. Spital-square	-	1	1	0
Lyndall, Rev. Mr. and Congregation	-	51	0	1
W. L.	-	1	1	0
Lowe, Mrs. late of London, a legacy	-	5	14	0
Maberley, Mr. Welbeck-street	-	1	1	0
Maberley, Mr. St. Martin's-lane	-	1	1	0
Machell, Mr. Park-lane	-	1	1	0
Mackie, Mr. Islington	-	1	1	0
Madgwick, Mr. Wilderness-row	-	1	1	0
Magnolly, Mrs. per Mr. Field	-	1	1	0
Maitland, Mr. R. King's-arms-yard	-	2	2	0
Maitland, Mrs. Walworth	-	1	1	0
Marriott, Mr. Hoxton-square	-	2	2	0
Martin, Miss, Colebrook-row	-	1	1	0
Martin, Miss M. ditto	-	1	1	0
Maskew, Mr. Nicholas-lane	-	5	5	0
Mason, Mr. St. Paul's church-yard	-	0	10	6
Mather, Mrs. Hackney	-	5	5	0
Mather, Mr. King-street	-	1	1	0
Mathew, Mr. Newgate-street	-	1	1	0
Mathews, Mrs. Strand	-	1	1	0
Medley, Mr. G. Kennington-lane	-	1	1	0
Medley, Mr. R. ditto	-	1	1	0
Meek, Mr. Tokenhouse-yard	-	1	1	0
Meriton, Mr. Peckham	-	1	1	0
Meyers, Mr. Leadenhall-street	-	5	5	0
Meymott, Mr. Richmond	-	2	2	0

CONTRIBUTORS.

153

			£.	s.	d.
	Brought forward		1,082	15	7
Meymott, Mr. jun. Moor-fields	-	-	1	1	0
Middlemas, Mr. Hoxton-fields	-	-	1	1	0
Middleton, Mr. St. Martin's-lane	-	-	1	1	0
Mills, Mrs. Islington	-	-	2	2	0
Mitchell, Mr. Tottenham-court-road	-	-	1	1	0
Mitchell, Miss	-	-	1	1	0
Moffatt, Mrs. per Mr. Turnbull	-	-	1	1	0
Money, Mr. Somer's-town	-	-	0	10	6
Moore, Mr. Percy-street	-	-	1	1	0
Moore, Mrs. Camberwell-street	-	-	1	1	0
Moreland, Mrs. Old-street	-	-	2	2	0
Moreland, Mr. W. ditto	-	-	1	1	0
Moreland, Mr. ditto	-	-	1	1	0
Moreland, Mr. Clapton	-	-	1	1	0
Moreland, Mrs. ditto	-	-	1	1	0
Morrison, Mr. John-street	-	-	1	1	0
Mum, Mr. Holloway-down	-	-	2	2	0
Murray, Mr. Princes-street	-	-	1	1	0
Murray, Mr. Exeter-street	-	-	0	10	6
Muston, Mr. Hatton-garden	-	-	5	5	0
Do, per Williams and Smith	-	-	2	0	0
E. M.	-	-	0	10	6
Nairn, Mr. Homerton	-	-	1	1	0
Nash, Mr. Battle-bridge	-	-	1	1	0
Nash, Mr. Angel-passage	-	-	1	1	0
Neale, Mr. I. Spa-fields	-	-	1	1	0
Neale, Mr. at the Duke of Cumberland's	-	-	1	1	0
Neilson, Mr. London-fields	-	-	2	2	0
Nelson, Mr. James, Park-lane	-	-	10	10	0
Neven, Mr. King-street, Soho	-	-	1	1	0
Newcombe, Mr. Aldersgate-street	-	-	1	1	0
Newcombe, Mr. Jerusalem-passage	-	-	1	1	0
Newman, Mr. T. S. Crown-street	-	-	1	1	0
Newton, Rev. Mr. Coleman's-buildings	-	-	1	1	0
Nicholson, Rev. Mr. Prince's-square	-	-	1	1	0
Nicolai, Mr. per Rev. Mr. Steinkopff	-	-	1	1	0
Noeth, Mr. Lime-street	-	-	1	1	0
Oakley, Mr. Horsleydown	-	-	1	1	0
Oates, Rev. Mr. Islington	-	-	1	1	0
Odly, Mr. Fetter-lane	-	-	2	2	0
Ogden, Mr. Upper Thames-street	-	-	2	2	0
Omer, Mr. Islington	-	-	0	10	6
Owen, Mr. Shoreditch	-	-	1	1	0
Over, Mr. Bank	-	-	1	1	0
Paine, Mr. Tottenham-court-road	-	-	1	1	0
Palmer, Rev. Samuel, Hackney	-	-	1	1	0
Pantin, Mr. West Smithfield	-	-	1	1	0
Parkes, Mr. Palace-row	-	-	1	1	0
Parks, Mr. Kingsland-road	-	-	1	0	0
Parker, Mr. W. King's-mews	-	-	1	1	0

1,154 0 7

	£.	s.	d.
Brought forward	1,154	0	7
Parkinson, Mr. Bank	1	1	0
Parkinson, Mr. Kingsland-road	1	1	0
Parnell, Mr. George-lane	1	1	0
Parnell, Mr. James, ditto	1	1	0
Parry, Mr. Homerton	0	10	6
Peacock, Mr. Finsbury-square	1	1	0
Peacock, Mrs. ditto	1	1	0
Pearson, Mr. Homerton	5	0	0
Pearson, Mrs. ditto	1	1	0
Pellatt, Mr. Apdley, St. Paul's Church-yard	1	1	0
Pellatt, Mr. Mill, ditto	1	1	0
Pellatt, Mr. T. Ironmongers'-hall	1	1	0
Perkins, Mr. Thornhaugh-street	1	1	0
Perry, Mr. Hampstead-road	1	1	0
Petch, Mrs. Providence-row	1	1	0
Phillips, Mr. G. Winkworth-buildings	1	1	0
Phillips, Mr. Charles, ditto	1	1	0
Phillips, Mrs. Goodman's-yard	0	10	6
Phipps, Mr. I. W. Cork-street	2	2	0
Pittman, Mrs. (late Younger) Paradise-street	2	2	0
Pinder, Mr. Falcon-square	1	1	0
Ditto, a Friend, by him	1	1	0
Platt, Mr. Stamford-street	2	2	0
Platt, Rev. Mr. Wilmot-square	1	1	0
Platt, Mrs. ditto	1	1	0
Pomeroy, Mr. Moore-place	1	1	0
Pontin, Mr. Turnmill-street	2	2	0
Pontin, Mr. I. Spa-fields	1	1	0
Pooley, Mr. Borough	1	1	0
Pope, Mrs. per Mr. Wilks	1	1	0
Powell, Mr. Pentonville	1	1	0
Pratt, Rev. Mr. Doughty-street	1	1	0
Preston, Mr. Miles's-lane	1	1	0
Pretty, Mr. Hoxton square	1	1	0
Price, Mr. Haymarket	1	1	0
Pritchett, Mr. Short's-gardens	1	1	0
Pritt, Mr. Wood-street	1	1	0
Procter and Brownlow, Messrs. Fleet-street	4	4	0
Prouting, Mr. Deptford	1	1	0
I. P.	2	2	0
Prayer Meeting, at Islington	0	11	6
Ditto, Rev. Griffith Williams's	0	12	0
Ditto, Adelphi	2	4	6
Ditto, Jewry-street	1	18	6
Radford, Mr. Cheapside	1	1	0
Rainier, Mr. Hackney	1	1	0
Randall, Mr. Monkwell-street, two years	2	2	0
Rankin, Rev. Mr. North Green	1	1	0
Rawlins, Mr. Deptford	1	1	0
Reid, Mr. Compton-street	1	1	0
Rew, Mr. Adam-street	1	1	0
Reyner, Mr. Joseph, Shacklewell	5	5	0

 1,226 6 1

CONTRIBUTORS.

155

	£.	s.	d.
Brought forward	1,226	6	1
Reynolds, Mrs. Westminster	1	1	0
Rhodes, Mrs. Francis-street	2	2	0
Richards, Mrs. Queen-street	1	1	0
Risdon, Mr. Gray's-inn-lane	1	1	0
Risdon, Mr. Gloucester-street	1	1	0
Roberts, Mr. Lambeth	5	0	0
Robinson, Mr. Blackfriars-road	1	1	0
Roper, Mr. Borough	1	1	0
Rose, Mr. Thames street	1	1	0
Rusley, Mr. Islington	2	2	0
S. S. R. per J. Wilson	1	1	0
Sackett, Mr. Kennington-green	2	2	0
Sampson, Miss A. G.	5	0	0
Sargent, Mr. Old Gravel-lane	1	1	0
St. Saviour's Church, Collection at	153	4	6
Scotman, Mrs. per Mr. Bland, two years	2	2	0
Sealey, Mr. Lambeth	1	1	0
Season, Mrs. Paul-street	1	1	0
Sells, Mr. Bank-side	1	1	0
Sewell, Mr. St. Martin's-le-grand	1	1	0
Shad, Mr. Aylesbury-street	1	1	0
Sharland, Mr. Cockspur-street	1	1	0
Shaw, Mr. Custom-house	1	1	0
Sheppard, Mr. Dean-street	1	1	0
Sheppard, Mrs. Hackney	2	2	0
Shepherd, Mr. Little Eastcheap	1	1	0
Sherriff, Mr. Tottenham-court-road	1	1	0
Shotter, Mr. Little Carter-lane	1	1	0
Shrubsole, Mr. Old-street	1	1	0
Simpson, Rev. Mr. Hoxton	1	1	0
Ditto, a Friend by him	2	2	0
Simpson, Mr. Newgate-street	1	1	0
Sims, Mr. Sun-tavern-fields	5	5	0
Sion Chapel, annual Collection at	162	13	4
Slack, Mr. T. C. per Mr. T. Pellatt	2	2	0
Slate, Mr. Noble-street	1	1	0
Slingsby, Mr. Church-street	1	1	0
Smith, Mr. Cateaton-street	1	1	0
Smith, Mr. Rose and Crown-court	0	10	6
Smith, Rev. Pye, Homerton	1	1	0
Smith, Mrs. ditto	1	1	0
Smith, Mr. I. late of the Victualling-office	5	5	0
Smith, Mr. Gutter-lane	1	1	0
Smith, Mr. Surry-road	1	1	0
Smith, Mr. Red Lion-street	1	1	0
Smith, Mr. E. Houndsditch	1	1	0
Smith, Mr. Beech-street	1	1	0
Snelson, Mrs. Sloane-square	1	1	0
Soames, Mr. Cateaton-street	1	1	0
Southgate, Mr. Hatton-garden	1	1	0
Spragg, Mr. Blackman-street	1	1	0
Stainforth, Mr. R. Broad-street, Jewish Mission	5	5	0

1,622 0 5

		£.	s.	d.
	Brought forward	1,622	0	5
Starey, Mr. Poultry	-	1	1	0
Stafford, Mr. Borough-market	-	0	10	6
Steill, Mr. Islington	-	1	1	0
Stephenson, Mr. William-street	-	1	1	0
Stephenson, Mrs. ditto	-	1	1	0
Steven, Mr. R. Thames-street	-	5	5	0
Steven, Mr. Warwick-street	-	1	1	0
Stevens, Mr. I. Clapham	-	10	10	0
Stiff, Mr. New-street	-	1	1	0
Stimson, Mrs. Prospect-place	-	1	1	0
Stokes, Mr. Peckham	-	1	1	0
Storcks, Mr. John-street	-	1	1	0
Strange, Mr. I. Bishopsgate-street	-	5	0	0
Strickland, Mr. Newgate-street	-	1	1	0
Strongitharm, Mr. Pall Mall	-	1	1	0
Stunt, Mr. Kent-road	-	1	1	0
Summerland, Mr. Thames-street	-	1	1	0
Summers, Mr. New Bond-street	-	1	1	0
Ditto, an unknown Friend by him	-	2	10	0
Sundius, Mr. C. Devonshire-square	-	5	5	0
Surry Chapel, annual Collection at	-	255	16	8
Suttaby, Mr. Stationers'-court	-	1	1	0
Servant's mite, a,—a thank-offering to God	-	1	0	0
Tabernacle, annual Collection at	-	148	18	4
Ditto, a society of young men	-	4	12	4
Tagg, Mrs. Shacklwell	-	1	1	0
Tapp, Mr. Cheapside	-	1	1	0
Tarn, Mr. Spa-fields	-	1	1	0
Taylor, Mr. Hoxton	-	1	1	0
Taylor, Mr. I. St. Mary Axe	-	1	1	0
Teape and Jones, Messrs. Tower-hill	-	3	3	0
Teape, Mr. ditto, Jewish Mission	-	5	5	0
Thomas, Rev. Timothy, Islington	-	1	1	0
Thompson, Mr. Fenchurch-street	-	1	1	0
Thompson, Mr. T. Islington	-	1	1	0
Thornton, Henry, M.P. Clapham	-	5	5	0
Thornton, Robert, M.P. Grafton-street	-	5	5	0
Thornton, Samuel, M.P. King's-arms-yard	-	5	5	0
Thorrowgood, Mr. St. Thomas the Apostle	-	1	1	0
Thring, Mr. Charlotte-street	-	2	2	0
Thurlborn, Mr. Holborn-hill	-	1	1	0
Timmings, Mr. Wood-street	-	1	1	0
Tindale, Mr. Cock-hill	-	1	1	0
Tinkler, Mr. Cranbourne-street	-	1	1	0
Tinsley, Mr. Hackney	-	0	10	6
Tomkins, Miss, Finsbury	-	1	1	0
Tomlin, Mr. per Mr. Legg	-	1	1	0
Towle, Mr. Borough	-	1	1	0
Tottenham-court Chapel, annual Collection at	-	150	13	0
Townsend, Mr. Holborn	-	1	1	0
Townsend, Rev. J. Rotherhithe	-	1	1	0
Ditto, a Friend by him	-	1	1	0

 2,274 10 9

CONTRIBUTORS.

157

	£.	s.	d.
Brought forward	2,274	10	9
Truman, Mr. Kingsland-road	1	1	0
Turnbull, Mr. City-road	1	1	0
Turner, Mr. Wild-street	2	2	0
S. T.	1	0	0
Underhill, Mr. Hackney	1	1	0
Upton, Rev. Mr. Brunswick-street	1	1	0
Usher, Mr. Buckle-street	1	1	0
Uwin, Mrs. Somer's-place	2	2	0
Vaughan, Mrs. Shoreditch	1	1	0
Venables, Mr. G. Tower	1	1	0
Viney, Mr. Aldersgate-street	1	1	0
Wackerill, Mr. Castle-street	1	1	0
Waistell, Mr. Holborn	2	2	0
Wall, Mrs. per Mr. Stainforth	10	10	0
Wallis, Cook, and Hammond, Messrs. Trump-street	5	5	0
Wallis, Mr. William, Whitechapel	1	1	0
Walker, Mr. Hackney	2	2	0
Walker, Mr. Harp-alley, two years	2	2	0
Walker, Mr. Hoxton	1	1	0
Walton, Mr. Little Britain	1	1	0
Ware, Mr. I. Curtain-road	1	1	0
Ward, Mr. per Mr. Parker	1	1	0
Wardall, Mr. Walworth	1	1	0
Warner, Mr. G. Gainsford-street	1	1	0
Watkins, Mr. per Mr. Copeland	1	1	0
Watson, Mr. Deaf and Dumb Asylum	1	1	0
Watson, Mr. Strand	1	1	0
Warren, Mrs. Newport-street	1	1	0
Warren, Mr. S.	2	2	0
Waugh, Rev. Mr. Salisbury-place	1	1	0
Wells, Mr. Dufour's-place	1	1	0
Wells, Mr. Percy-street	1	1	0
Welton, Mrs. per Mr. Jones	2	0	0
West, Mrs. Islington	1	1	0
West, Mr. Fetter-lane	1	1	0
Westley, Mr. Lower Fountain-place, two years	2	2	0
Westley, Mrs. Charlton-place	1	1	0
Weybridge, Mr. Millbank	1	1	0
Wheeler, Mr. Gray's-inn-lane	1	1	0
Whitaker, Mr. Hackney	2	2	0
Whiteman, Mr. Hampstead-road	1	1	0
Whitwell, Mr. Hackney	2	2	0
Wilcoxon, Mr. Lombard-street	1	1	0
Wilkie, Mr. Hackney-road	1	1	0
Wilkinson, Mr. C. Clapham	0	10	6
Wilkinson, Mr. T. Jeffrey's-square	3	0	0
Wilks, Rev. Mr. Old-street	1	1	0
Wills, Mr. Chatham-place	1	1	0
Williams and Smith, Stationers'-court	2	2	0
Williams, Rev. G. Gate-street	1	1	0

2,358 10 3

IN THE COUNTIES OF GREAT BRITAIN AND IRELAND,

&c. &c.

From June 1st 1806, to June 1st 1807.

	£.	s.	d.
A DAMS, Rev. Mr. Knapton	2	2	0
Adam, Rev. Mr. Ripton	2	0	0
Aitkin, Mr. late of Greenock	100	0	0
Aldridge, Mr. G. Winkton	10	0	0
Allen, Rev. Isaac, and Congregation, Lynn	20	3	4
Allen, Rev. Mr. and Congregation, Exeter	17	8	0
Allen, Mr. I. Havant	1	1	0
Alfreton, by Rev. Messrs. Hamilton and Buck	7	12	5
Arrowsmith, Mr. Newport-Pagnell	1	1	0
Arthur, Mr. Southampton	1	1	0
Arundel, Rev. I. and Friends, Whitby	2	0	0
Arundel and Shorcham, per Rev. Messrs. Hamilton and Buck	3	0	0
Atkinson, Rev. Mr. and Congregation, Ipswich	47	7	1
Atwood, Mr. R. Bath	1	1	0
Anonymous, from the country	1	0	0
Ditto, Bodmin	2	0	0
Ditto, Friend	5	0	0
Ditto, per Mr. Daniell of Colchester	10	0	0
Bailey, Mrs. Ann, Frome	1	1	0
Baker, Mr. T. Southampton	2	2	0
Bamford, Mr. H. Enfield	1	1	0
Band, Mr. Southampton	1	1	0
Barnett, Mr. I. late of Braintree, a legacy by him	1	1	0
Battley, Mr. and Friends, Marple-bridge	5	0	0
Beach, Mr. H. Weymouth	1	1	0
Beech, Mr. ditto	1	1	0
Beaufoy, Rev. Mr. Town-Sutton	1	1	0
Bedford, collected at, and its vicinity, per Mr. Frey	102	10	1
Bellin, Mr. and Friends, at Chigwell	6	0	0
Bennett, Rev. Mr. and Congregation, Romsey	35	8	0
Ditto, a poor Woman by him	0	10	6
Berridge, Mr. Limekiln-road	1	1	0
Berry, Rev. Mr. and Congregation, Warminster	31	7	0
Besart, Mr. H. Weymouth	1	0	0
Bethune, Mr. D. New York	2	2	0
Bickerdike, Rev. Mr. Woolwich	1	1	0
Binks, Mr. Simon, Durham	1	1	0
	430	6	5

	£.	s.	d.
Brought forward	430	6	5
Binks, M. C. Durham	1	1	0
Blackhall, Rev. I. and Congregation, Berwick	16	12	0
Bloomfield, Rev. Mr. and Congregation, Wymondham	7	0	0
Bogue, Rev. Mr. and Congregation, Gosport	63	3	0
Bottomley, Rev. Mr. Scarborough	1	1	0
Bowden, Mr. I. S. Hull	2	2	0
Bowden, Mr. W. ditto	2	2	0
Briant, Mr. I. Havant	1	0	0
Brighton, Lady Huntingdon's Congregation	26	2	10
Briggs, Mr. I. Hull	2	2	0
Brittan, Mr. Bristol	1	1	0
Bristol Tabernacle, Collection at, per Rev. Mr. Wilks	124	4	2
Bristol Tabernacle, Sunday-school at	4	11	9
Brock, Mr. Chatham, two years	2	2	0
Brock, Mr. Edward, ditto	1	1	0
Bull, Rev. T. Newport-Pagnell	1	1	0
Burn, Mrs. B. Hull	1	1	0
Burn, Mr. Southampton	1	1	0
Burnley, Mr. W. Gomersall	5	0	0
Buttery, Mrs. Hull	2	2	0
A. B. Bristol, per Mr. Cooke	30	0	0
W. B. Bath	1	1	0
Cambridge, Union Society at, Rev. Mr. Harrison's Meeting	9	0	0
Cambridge, a Friend, per Mr. Frey	2	0	0
Carter, Rev. Mr. and Congregation, Mattishall	13	0	9
Carver, Rev. Mr. and Congregation, Melburn	16	4	0
Castleden, Rev. Mr. and Congregation, Woburn	4	14	1
Chapman, Rev. Mr. and Congregation, Sandwich	14	8	0
Charles, Rev. T. Bala	1	1	0
Chichester, collected by Rev. Messrs. Hamilton and Buck	32	14	6
Clapham, Mr. John, Leeds	2	2	0
Clark, Mrs. Elizabeth, Havant	0	10	6
Clark, Rev. I. and Congregation, Trowbridge	28	1	4
Clark, Mr. T. Havant	1	1	0
Clark, Rev. I. and Friends, Brigg	10	10	0
Colbourne, Mr. Southampton	0	10	6
Colebrook, Mrs. Southampton	1	1	0
Collier, Mrs. Bath	2	2	0
Conquest, Dr. Chatham, two years	2	2	0
Cooper, Mrs. Mary, Ashbourn	1	1	0
Cook, Mrs. sen. Bristol	1	1	0
Cook, Mr. I. ditto	2	2	0
Cope, Mr. Launceston	1	1	0
Cornwall, Mr. Scarborough	0	10	6
Cowper and Douglas, Rev. Messrs. Chelmsford	16	0	0
Cox, Rev. Mr. and Friends, Farcham	3	3	0
Cracknell, Rev. Mr. and Congregation, Weymouth	35	14	0
Cracknell, Rev. Mr. ditto	1	1	0
Craig, Rev. Mr. and Congregation, Bocking	44	12	0
Crisp, Mr. William, Frostenden	1	1	0
Cross, N. and I. H. Trowbridge	2	0	0

 978 7 4

CONTRIBUTORS.

161

			£.	s.	d.
	Brought forward		978	7	4
Curtis, Rev. William, Wrestlingworth	-	-	2	2	0
Cuzens, Mr. William, Portsea	-	-	1	0	0
Damerum, Mr. Portsea	-	-	1	1	0
Davies, Mr. D. and Friends, Aberystwith	-	-	1	1	0
Davis, Rev. Dr. Reading	-	-	1	1	0
Darley, Mrs. Scarborough	-	-	1	1	0
Darley, Miss, ditto	-	-	0	10	6
Darvall, Mr. I. S. Southampton	-	-	2	2	0
Dennant, Rev. Mr. and Congregation, Halesworth	-	-	6	9	7
Dell, Mr. Southampton	-	-	1	1	0
Denniston, Mr. I. jun. Greenock	-	-	1	1	0
Dodkin, Mr. Samuel, Bassingbourne	-	-	10	0	0
Donaldson, Mr. R. Hull	-	-	1	1	0
Doubleday, Miss, Durham	-	-	0	10	6
M'Dowell, Rev. Dr. Dublin	-	-	1	1	0
Durant, Rev. Mr. and Congregation, Poole	-	-	170	1	0
Eastman, Mr. T. Portsea	-	-	2	2	0
Edwards, Rev. G. and Congregation, Marlow	-	-	11	3	6
Edmondson, Rev. Mr. Alloa	-	-	1	1	0
Egginton, Mrs. E. Hull	-	-	1	1	0
Elliott, Mr. Uxbridge	-	-	2	0	0
English, Rev. Mr. and Congregation, Wooburn	-	-	48	2	6
English, Mr. Kingston	-	-	2	2	0
Evans, Mr. John, Glastyr	-	-	1	1	0
Ebenezer, near Colchester	-	-	5	0	0
Feary, Rev. C. and Congregation, Bluntisham	-	-	17	3	0
Fenton, Mr. Reading	-	-	1	1	0
Fielding, Rev. Mr. and Congregation, Coggeshall	-	-	12	10	6
Fletcher, Mr. Southampton	-	-	2	2	0
Flint, Rev. Mr. and Friends, Uley	-	-	5	5	0
Ford, Mrs. Bath	-	-	2	2	0
Fowler, Rev. Mr. and Congregation, Edmonton	-	-	26	0	0
Fox, Miss, Bath	-	-	0	10	6
Friend, a, per Rev. Mr. Alliott	-	-	1	1	0
Ditto, per Rev. Mr. Clift	-	-	1	9	0
Ditto, ditto	-	-	0	10	6
Ditto, per Rev. Mr. Charrier	-	-	1	0	0
Ditto, at West Bromich, per the Jewish Mission	-	-	5	0	0
Ditto, at Collington, Cornwall	-	-	1	0	0
Ditto, several at Bath, per Rev. Mr. Platt	-	-	2	6	2
Ditto, Cardiganshire, per Mr. E. Morris	-	-	5	5	0
Ditto, deceased, per his Widow	-	-	5	0	0
Ditto, at Hull	-	-	0	10	6
Ditto, ditto	-	-	20	0	0
Ditto, at Halifax, per Mr. Cockin	-	-	3	0	0
Ditto, per Rev. Mr. Ralph	-	-	2	2	0
Ditto, Cumberland, by T. G.	-	-	0	10	6
Friendly Society in Suffolk	-	-	1	1	0
Galland, Mr. W. Hull	-	-	0	10	6

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1,369 15 1

	£.	s.	d.
Brought forward	1,369	15	1
Gamlingay, Congregation at	12	3	3
Gardiner, Rev. Mr. and Congregation, Potterspurty	10	10	0
Gauntlett, Rev. Mr. and Congregation, Reading	50	10	0
Gilbert, Rev. Mr. and Congregation, Heathfield	14	3	11
Gilder, Mr. I. Hull	2	2	0
Gittens, Mr. Joseph, Salop	1	1	0
Glascott, Rev. Mr. and Friends, Hatherleigh	1	4	6
Ditto, per Mr. Brookes	1	1	0
Griffin, Rev. Mr. and Congregation, Portsea	27	9	0
Ditto	1	1	0
Griffin, Mr. Thrapstone	1	1	0
Greatheed, Rev. Mr. and Congregation, Newport-Pagnell	5	0	0
Greenock, a few Friends at, per Mr. I. Laird	12	8	0
Green, Mr. Biggleswade, Jewish Mission	0	10	6
Hall, Mrs. M. Hull	0	10	6
Hall, Rev. Robert, and Friends, Kelso	18	10	8
Hamilton, Rev. F. and Congregation, Brighton	29	8	7
Hardy, Mr. Hull	1	1	0
Harris, Rev. Mr. and Congregation, Fordham	8	0	0
Harris, Rev. Mr. and Congregation, Cambridge	43	4	1
Harvey, Mr. G. Weymouth	1	1	0
Hawkeswell, Mr. W. Hull	1	1	0
Hawthorne, Rev. Mr. and Congregation, Dartford	6	5	8
Healey, Mr. G. Hull	1	1	0
Havant, Collection at, per Rev. Mr. Scamp	7	16	0
Henderson, Rev. G. and Congregation, Lander	10	0	0
Heudebourck, Mr. W. Taunton	6	6	0
Ditto, and Friends, Bishopstall	7	11	0
Hickman, Rev. Mr. and Congregation, Denton	10	8	2
Hillyard, Rev. Mr. and Congregation, Olney	14	16	1
Hobbs, Rev. Mr. and Congregation, Colchester	36	10	3
Hogarth, Mrs. Bath	2	2	0
Hogg, Rev. Mr. Thrapstone	1	1	0
Hopkins, Rev. Mr. and Congregation, Tunbridge	11	6	0
Hopkins, Rev. Mr. and Congregation, Linton	10	2	0
Hoppus, Rev. Mr. and Congregation, Yardlley	7	0	0
Howell, Rev. Mr. and Friends, Knaresborough	12	0	0
Humphries, Rev. Mr. and Congregation, Hammersmith	32	0	0
Husband, Rev. James, and Congregation, Dumfermline	43	0	10
Jacob, Mr. A. Southampton	0	10	6
Jackson, Mr. T. Portsea	1	1	0
Jay, Rev. Mr. and Congregation, Bath	60	0	0
Jefferson and Thorpe, Rev. Messrs. and Congregation, Basingstoke	12	0	0
Johns, Mr. R. Helstone	1	1	0
Johnson, Rev. Mr. and Congregation, Fakenham	15	9	0
Jones, Mr. Thomas, Chester	20	0	0
Jones, Rev. Mr. and Congregation, Plymouth Dock	27	9	6
Jones, Mr. Thomas, Ruthin	0	10	6
Jones, Rev. Lewis, Durham	0	10	6
Isaacs, Mrs. Witham	1	1	0
	1,971	16	1

CONTRIBUTORS:

163

	£.	s.	d.
Brought forward	1,971	16	1
Judson, Rev. Mr. and Congregation, Saffron-Walden	22	2	9
Juvenis, Cambridge	1	1	0
Kemp, Rev. Mr. and Congregation, Swansea	15	7	6
Ditto	1	1	0
Kent, Rev. Mr. and Congregation, Gravesend	12	7	6
Ker, Mr. Alan, Greenock	1	1	0
Kerby, Rev. Mr. and Friends, Flockton	3	1	6
Kidd, Rev. Mr. Cottingham	1	1	0
Newport-Pagnell	1	1	0
Kilpin, Mr. W. ditto	5	0	0
Kidderminster, Old Meeting Friendly Society	1	1	0
Kincardine Associate Burgher Congregation, per Mr. Richie	2	4	11
Kingsbury, Rev. Mr. and Congregation, Southampton	15	2	0
Ditto	1	1	0
Ditto, a Friend by him	5	5	0
Kirby, Rev. Mr. and Congregation, Creak	8	17	7
Kitchener, Mr. Bury St. Edmunds	1	1	0
Laby, Mr. James, Barking	1	1	0
Lacy, Mr. William, Scarborough	1	1	0
Lady, a, ditto, per Rev. Mr. Bottomley	25	0	0
Lady, a, Stourbridge, per Mr. Cardale	5	5	0
Laird, Mr. I. Greenock	1	1	0
Laird, Mr. A. ditto	1	1	0
Laird, Mr. W. ditto	1	1	0
Lambert, Rev. George, Hull	1	1	0
Lambert, Mr. S. A. ditto	1	1	0
Leake, Mrs. Cottingham	1	1	0
Levett, Mr. W. Hull	1	1	0
Levett, Mr. R. ditto	1	1	0
Lewes, collected by Rev. Messrs. Hamilton and Buck	12	2	8
Lewis, Rev. Morgan, and Congregation, Godveros	4	2	0
Lewis, Rev. David, Gelly	1	1	0
Lewellyn, Rev. Mr. and Congregation, Wortwell	6	19	0
Lobb, Mrs. Southampton	5	5	0
M'Gown, Mr. A. Greenock	1	1	0
M'Gown, Mr. D. ditto	1	1	0
M'Gown, Mr. J. ditto	0	10	6
Macklin, Mr. Southampton	2	2	0
Mansfield, Miss Elizabeth, Springfield	10	10	0
Marsh, Mrs. R. Rayleigh	1	1	0
Maslin, Rev. Mr. and Congregation, Hertford	14	11	9
Mathers, Rev. Mr. and Friends, Feversham	3	10	0
Mayow, Mr. Oxford	1	1	0
Milborn, Mr. Scarborough	0	10	6
Miller, Rev. Mr. and Congregation, High Wycombe	43	10	0
Miller, Mr. R. Weymouth	3	3	0
Mills, Miss, Bishopstall	1	1	0
Morse, Mr. Portsea	1	1	0
Morris, Mr. T. Wingfield	3	3	0
Moseley, Rev. Mr. and Congregation, Hanley	25	0	0

2,252 14 3

	£.	s.	d.
Brought forward	2,253	14	3
Moxon, Mr. W. Cottingham	1	1	0
Nation, Miss Eliza, Exeter	1	1	0
Newbold, Mr. C. Hull	1	1	0
Newton, Rev. Mr. and Congregation, Norwich	13	2	1
Newton, Rev. Mr. and Congregation, Witham	17	5	11
Ditto	5	5	0
Nicklin, Mrs. Southampton	5	5	0
Nicholls, Rev. Mr. and Congregation, Kimbolton	9	16	7
W. N. Tweedmouth	1	4	6
Osborn, Mr. G. Newport-Pagnell	1	1	0
Osborn, Mr. Edward, Marden, two years	2	1	0
Owen, Rev. I. and Congregation, Debenham	9	0	1
Pafford, Mr. Portsea	1	1	6
Paisley, a Friend at, for the Jewish Mission	5	0	0
Paisley Branch of the London Missionary Society, per W. Carlisle, Esq.	83	10	0
Panting, Rev. F. G. and Congregation, St. Ives	19	16	2
Parry, M. I. Salop	5	5	0
Patterson, Rev. Mr. Methodist Meeting, Lowestoff	5	0	0
Paul, Rev. Mr. and Friends, Thame and Chinner	3	0	0
Paxton, Mr. I. Berwick	1	1	0
Perth, Society for propagating the Gospel, per Rev. Mr. Willison	30	0	0
Peyton, Mr. Blockley	2	2	0
Peyton, Miss, ditto	1	1	0
Phillips, Rev. Mr. and Congregation, Norwich	14	1	0
Philliskirk, Mrs. Scarborough	1	1	0
Plumpton, Mr. I. Bath	1	1	0
Pollington, Mr. C. Havant	1	1	0
Pryer, Rev. Mr. and Congregation, Sheerness	17	0	0
Price, Rev. Mr. and Congregation, Woodbridge	10	6	0
Puddicombe, Rev. Mr. Branscomb, two years	2	2	0
Pyne, Rev. Mr. and Congregation, Duxford, two Collections	37	5	0
Ralph, Rev. Mr. and Congregation, Maidstone	10	5	0
Randall, Mr. Southampton	3	3	0
Randall, Mrs. ditto	1	1	0
Redford, Rev. Mr. and Congregation, Windsor	11	9	6
Renals, Rev. Mr. and Congregation, Wellingborough	17	11	0
Richardson, Mr. T. Havant	2	0	0
Riddle, Mr. E. Hull	1	1	0
Ross, Mr. W. Aberdeen	2	2	0
Russell, Mr. I. Weymouth	1	1	0
Rust, Mr. W. Hull	2	2	0
Saltern, Rev. I. and Congregation, Bridport	57	19	0
Sample, Mr. Olney	1	1	0
Sandys, Colonel, Helstone	5	5	0
Saunders, Messrs. Southampton	1	11	6
Saul, Mr. John. Olney	1	1	0

 2,670 4 1.

CONTRIBUTORS.

165

	£.	s.	d.
Brought forward	2,670	4	1
Sawdon, Mr. I. Hull	1	1	0
Saunderson, Mr. John, Berwick	2	2	0
Scamp, Rev. Mr. Havant	1	1	0
Scott, Rev. Mr. and Congregation, Godmanchester	5	15	0
Scott, Rev. Jonathan, Matlock, two years	4	4	0
Scott, Mrs. ditto, ditto	4	4	0
Scraggs and Aston, Rev. Messrs. and Congregation, Buckingham	28	9	0
Shackley, Mr. W. Hull	1	1	0
Shufflebotham, Rev. Mr. and Congregation, Bungay	24	6	9
Silverlock, Mr. H. Havant	1	1	0
Simons, Rev. I. Paul's Cray, two years	2	2	0
Skeel, Rev. Mr. and Congregation, Abergavenny	12	0	0
Skinner, Mr. W. Bristol	20	0	0
Slatterie, Rev. Mr. and Congregation, Chatham	42	11	0
Ditto, two years	2	2	0
Sloper, Rev. Isaac, and Congregation, Beccles	13	10	0
Sloper and Elliott, Rev. Messrs. and Congregation, Devizes	16	1	7
Small, Rev. Mr. and Congregation, Axminster	31	12	0
Ditto	1	1	0
Smelle, Rev. Mr. and Friends, Grimsby	5	5	0
Smith, Mr. Scarborough	1	1	0
Smith, Rev. Mr. and Congregation, Brentwood	10	0	6
Smith, Mr. William, Dursley, two years	4	4	0
Smith, Mr. B. Lutterworth	5	0	0
Spurrier, Mrs. Southampton	1	1	0
Spyvec, Mrs. M. Hull	1	1	0
Staines, a Society of young Friends, subscribing one penny per week	3	12	6
Stevenson, Rev. Mr. Olney	2	2	0
Stewart, Mr. I. Greenock	1	1	0
Surnam, Rev. Mr. and Congregation, Chesham	5	5	0
Sussex, in addition to Collections by Rev. Messrs. Hamilton and Buck	3	5	0
Sykes, Rev. Mr. and Congregation, Briston	26	15	1
Tall, Rev. Mr. and Congregation, Swavesay	7	12	9
Taylor, Rev. Mr. and Congregation, Colchester	26	15	6
Taylor, Mr. a poor Widow by him	5	5	0
Taylor, Mrs. Portswood	3	3	0
Taylor, Miss, ditto	1	1	0
Taylor, Mr. I. ditto	2	2	0
Taylor, Mr. James, Southampton	2	2	0
Taylor, S. S. ditto	5	5	0
Taylor, Mr. W. ditto	3	3	0
Thomason, Rev. Mr. per Mrs. Dornford	2	2	0
Thompson, Mrs. Hull	1	1	0
Thompson, Miss, Benevolent School at Duxford	0	15	5
Thornton, Mrs. Hull	1	1	0
Thornton, Rev. Mr. and Congregation, Billericay	13	0	0
Todd, Mr. W. Hull	1	1	0
Todd, Mr. I. ditto	1	1	0
Toller, Rev. Mr. Kettering	23	0	6

 2,653 3 8

	£.	s.	d.
Brought forward	3,053	3	8
Torring, Mr. I. Devonshire, two years	4	0	0
Towne, Rev. Mr. and Congregation, Royston	17	3	1
Townsend, Rev. G. Rainsgate	18	3	7
Trotman, Miss, Reading	1	1	0
Trower, Mrs. S. Hull	1	1	0
T. Mr. Coventry	1	0	0
Underwood, Rev. Mr. and Friends, Bristol	5	5	0
Vennor, Rev. Mr. and Congregation, Ware	16	3	11
Vincent, Rev. Mr. and Congregation, Deal	8	12	0
Wachbourn, Rev. Mr. and Congregation, Wellingborough	22	16	3
Walker, Rev. Mr. and Friends, Peppard	5	5	0
Walford, Rev. Mr. and Congregation, Yarmouth	18	3	6
Walton, Mr. P. Reading	1	1	0
Walters, Mr. R. Caermarthen	1	1	0
Waterbeach, Friends at	5	8	6
Watson, Mr. S. Hull	1	1	0
Wearing, Rev. Mr. and Friends, Rendham	6	17	5
Weaver, Rev. Mr. Salop	1	1	0
Welsford, Mr. Weymouth	1	1	0
Weston, Mr. S. ditto	1	1	0
White, Mr. I. Cottingham	1	1	0
Wills, Mr. H. Bristol	2	2	6
Williams, Mrs. Bath	2	2	0
Williams, Mrs. ditto	1	1	0
Williams, Mr. T. Southampton	2	2	0
Wilks, Rev. Mr. and Congregation, Norwich	18	1	6
Wilks, Mr. Blockley	1	1	0
Wildbore, Rev. Timothy, and Congregation, Penrhyn	21	11	6
Wildbore, Rev. Mr. and Congregation, Falmouth	19	0	6
Wilson, Rev. Mr. and Friends, Drayton	10	0	0
Woodhall, Miss R. Scarborough	0	10	6
Wood, Rev. Mr. Rowell, two years	2	2	0
Wood, Mr. I. Weymouth	1	1	0
Workman, Mrs. late of Bristol, a Legacy	18	0	0
Workman, Mr. Saltecoats	1	1	0
Wright, Mr. B. Hull	1	1	0
Young, Rev. Mr. and Congregation, Canterbury	9	5	0

SUNDRY SMALL SUMS.

A Poor Cottager in Staffordshire	0	1	0
A Servant at Hull	0	2	6
Mr. West, Biggleswade	0	7	0
A mite by a Servant	0	2	6
	<hr/>		
		0	13. 0

Total amount of Collections, Donations, &c. in the United Kingdom, &c. exclusive of those in London and its Vicinity,—carried to General Statement

£. 3,312 5 11

DISBURSEMENTS

MADE ON ACCOUNT OF THE SOCIETY, FROM JUNE 1, 1806, TO JUNE 1, 1807.

OTAHEITE.		£. s. d.
EXPENDITURE on account of the Mission at this Island	-	109 8 1
SOUTH AFRICA.		
On account of the Missions at the Cape of Good Hope, at Zak River, among the Corannas, and Namaqualas	-	1,296 13 9
NORTH AMERICA.		
On account of the Missions at St. John's, Newfoundland, and New Carlisle	-	120 12 6
SOUTH AMERICA.		
On account of the Mission to Buenos Ayres	-	180 7 3
ASIA,		
On account of the Missions at Vizigapatnam, Tranquebar, and to Surat	-	737 3 0
On account of the Mission at Ceylon	-	720 0 0
On account of ditto to China	-	547 5 2
MISSION TO THE JEWS,		
Including the expense of furnishing Rev. Mr. Frey's house, his annual allowance, Jewish Seminary, &c.	-	837 6 8
GOSPORT SEMINARY.		
Expenditure on account of this Establishment	-	920 0 0
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Travelling expenses of Rev. Mr. Frey, and other Ministers who have preached for the benefit of the Society in the country	-	105 12 5
Messrs. Williams and Smith, Booksellers, &c. paid them as per accounts delivered	-	178 0 3
Mr. N. Biggs, for Paper for the French Doddridge	-	59 7 6
For Translations	-	12 12 0
Rev. W. Brown, Missionary Student, for expenses incurred by him	-	25 0 0
Mr. I. Ellis, Doctor's Commons, for Extracts from Wills	-	3 2 6
Expenses incurred on account of the two young Otaheitans mentioned in the Report	-	21 10 6
Ditto, by Mr. Zwaar, Missionary Student, who died at Madeira, as mentioned in ditto	-	74 13 0
Rev. Mr. Barber, Secretary, for Disbursements made by him on account of the Society, as per accounts delivered	-	40 3 4
Mr. David Langton, Under Secretary, Salary, and Disbursements on account of the Society, as per accounts delivered	-	168 3 2
Mr. Thomas Lee, Collector, for his per centage on 860 <i>l.</i> collected by him	-	43 0 0
Messrs. Fry and Steele, for Printing Press, &c.	-	27 17 0
A variety of small charges, consisting chiefly of postages and charges on packets from abroad, &c.	-	45 19 3
Expenses incurred on occasion of the anniversary Sermons	-	16 18 4
Total amount of Disbursements, carried to General Statement	£. 6,290 10 1	

GENERAL STATEMENT.

Dr. The Treasurer of the Missionary Society per Contra Cr.

1806.	£.	s.	d.	1807	£.	s.	d.
June 1. To balance in the Treasurer's hands -	85	3	10	June 1. By total amount of Disbursements, as per preceding List -	6,290	16	1
1807.				By three Exchequer bills, bought in May 1807 -	2,607	13	6
June 1. To total amount of Collections, Donations, and Subscriptions in London and its Vicinity, as per preceding List -	2,339	14	9	By balance remaining in the Treasurer's hands	43	9	5
To total amount of ditto in the Country, as per preceding List -	3,312	5	11				
To produce of two Exchequer bills, sold March and April 1807 -	2,322	13	4				
To amount of dividends on Stock -	809	0	0				
To Interest on India bonds	16	12	11				
To discounts on sundry accounts settled by D. Langton -	6	8	3				
	<u>£. 8,941</u>	<u>19</u>	<u>0</u>				
					<u>£. 8,941</u>	<u>19</u>	<u>0</u>

July 3, 1807, Audited and found correct by us,

THOMAS PRESTON,
DAVID KINCAID.

SUMS RECEIVED BY THE TREASURER,

From June 1, to July 1, 1807.

	£.	s.	d.
ALDRIDGE, Mr. George, jun. Christchurch, Hants	1	1	0
A. C. by Mr. Tarn	2	1	0
Auxiliary Society at Rev. Mr. Roby's, Manchester	11	2	0
Bailey, Mrs. Ann, Frome	1	1	0
Bateman, Mr. P. Bunhill-row	1	1	0
Bottomley, Rev. Samuel, Scarborough	1	1	0
Brigg, Mr. W. jun. Leeds	1	1	0
Brooks, Mrs. White-street; Borough	2	2	0
Bunce, Rev. Mr. Brompton-row, Knightsbridge	1	1	0
Churchover, a few Friends there, by Rev. Mr. Hartnell, Lutterworth	2	0	0
Clapham, Mr. W. Leeds	1	1	0
Clapham, Mr. John, jun. ditto	1	1	0
Clapham, Mr. Samuel, ditto	0	10	6
Colley, Mr. by Rev. Mr. Charles	5	0	0
Collier, Miss, Belle vue, Scarborough	1	1	0
Collinson, Rev. Mr. Hackney	1	1	0
Collyer, Rev. W. B. Peckham	2	2	0
Cornwall, Mr. Scarborough	0	10	6
E. I. Bath	2	0	0
Filder, Mr. James, Manchester	2	2	0
Friend in Suffolk, by Rev. J. M. Ray	10	0	0
Friend to Missionaries	20	0	0
Friend to the Gospel	1	1	0
Friend, by Mr. Lane, addition to Surry Chapel Collection	0	7	0
Friend, by Rev. Mr. Charrier	1	0	0
Hughes, Mr. Usk, Monmouthshire	5	5	0
Jack, Rev. Mr. Manchester	1	1	0
Jones, Mr. Edward, per Rev. Mr. Charles	0	10	6
Kettering, addition to Collection at Rev. Mr. Toller's Meeting	0	14	6
Kingsbridge, Devonshire, Independent Church there, by Messrs. Burnell and Levers, Deacons	10	10	0
Lacy, Mr. Lengham, per Mr. Bottomley	1	1	0
Meyers, Mr. Salvador House	5	5	0
Y	95	15	0

		£.	s.	d.
	Brought forward	95	15	0
Parker, Dr. Michael, Woolwich	-	1	1	0
Petersfield, by Rev. Mr. Barratt	-	11	11	1
Philliskirk, Mrs. Scarborough	-	1	1	0
Roberts, Mr. Josiah, Gold-square	-	5	0	0
Salisbury, Collection by the Independent Congregation there, first Sabbath in June, Rev. J. Sabine	-	14	0	0
Scarr, Mr. Manchester	-	1	0	0
Sellers, Mrs. Scarborough	-	2	2	0
Smelle, Rev. Mr. and Friends, Great Grimsby, Lin- colnshire	-	5	19	0
Smith, Mr. James, Chelsea	-	1	1	0
Smith, Rev. J. P. a Lady, by him	-	4	0	0
Smith, Mrs. Scarborough	-	1	1	0
Steele, Mr. Thomas, Manchester	-	2	0	0
Steill, Rev. Mr. and Friends, Kidderminster	-	18	2	6
Thompson, Mr. William, High Holborn	-	1	1	0
White, Rev. Thomas, Mablethorpe	-	1	1	0
Woodall, Miss, at the Post Office, Scarborough	-	0	10	6
Wraughton, Rev. Francis, A.M. Vicar of Hunmanby	-	1	1	0
		<hr/>		
		£.	167	7 1
		<hr/>		

ERRATUM.—Page 55, line 35, *for* founderies, *read* boundaries.

THE END.

PUBLICATIONS OF THE SOCIETY,

Sold by WILLIAMS and SMITH, Stationers'-Court, Ludgate-Street,
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A MISSIONARY VOYAGE TO THE SOUTHERN PACIFIC OCEAN, performed in the Years 1796, 1797, & 1798, in the Ship, DUFF, commanded by Captain JAMES WILSON, illustrated with Maps, Charts, and Views, &c. &c. Royal 4to. 1l. 11s. 6d. Demy, 1l. 1s. Boards.

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No. XVIII.

OF

THE TRANSACTIONS OF THE MISSIONARY SOCIETY.

* * Subscriptions or Donations for the Missionary Society, received by JOSEPH HARDCASTLE, Esq. Treasurer, Old Swan Stairs, Thames Street, and by the Rev. GEORGE BURDER, Secretary, No. 53, Hatton Garden.

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